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RECENT SCHISMATICAL MOVEMENTS AMONG CATHOLICS OF THE UNITED STATES.

TO the ecclesiastical historian, as well as to those who are engaged in studying the development of public religious life in the United States, it will be of interest to have a faithful record of certain very recent occurrences in our history, which affect the external organism of the Church, and of which, for the most part, only discordant and biassed versions have hitherto been given to the public. I refer to the schismatical movement, in which Mr. J. R. Vilatte has taken so prominent a part, and which, independently of him, since his own public recantation and submission to the Holy See,[1] continues to exist in two distinct and separate Polish factions, having their respective centres in Chicago, Ill., and in Buffalo, N. Y.

The summary of facts and dates, which are here candidly presented as they came to the personal knowledge of the writer, will throw some fresh light upon the movements indicated above, and, as a contribution to the history of religious struggles in America, cannot fail to be of some practical value.

I.

To understand the character of the movement of secession from the Mother Church inaugurated by Mr. Vilatte, it is nec-

[1] Under date of the Feast of the Purification, 1899, Father David Fleming, Consultor of the Supreme Congregation of the Holy Office, makes public the recantation of J. R. Vilatte, known as the "first Old Catholic bishop of the United States."

essary to know something of the originator. Mr. Joseph René Vilatte is a Parisian by birth. Being one of a large family of children dependent on a widowed mother, he came to Canada to become a priest. While yet in an early stage of preparation, he was carried beyond the pale of the Church through the influence of lectures delivered by the apostate priest, Chiniquy, who served him for a time as guide. Having studied Calvinistic theology in a Presbyterian seminary, he was chosen pastor of a French Presbyterian congregation in Northern Wisconsin. Subsequently he grew dissatisfied with the Protestant position, and addressed himself for counsel to the well-known ex-Dominican and ex-priest, Hyacinthe Loyson. The latter directed the young minister to apply to the nearest "Anglo-Catholic" bishop. This happened to be the Bishop of Fond du Lac, Dr. J. H. H. Brown.

This Protestant bishop had strongly developed high-church tendencies, and thought he could discern in the new postulant the long-expected David, who would smite the "Roman" Goliath, hip and thigh. To prepare for this certainly arduous task, Mr. Vilatte entered the Episcopalian divinity-school, known as Nashotah House, Nashotah, Wis., which was then under pronounced, though mainly conservative, high-church management. About the close of the term, he set out for Berne, Switzerland, with commendatory letters given him by Bishop Brown, and was ordained by the Old Catholic bishop, Herzog. The ordination took place in the Old Catholic cathedral of Berne in the following order: Minor Orders and Subdiaconate, June 5, 1885; Diaconate, June 6, 1885, and Priesthood, June 7, 1885. The ordination was performed according to the Latin rite as prescribed in the *Pontificale Romanum*, in harmony with the unvarying custom of the Old Catholics. Herzog himself was one of the coterie of priests who refused to accept the dogma of the Infallibility of the Supreme Pontiff, and was consecrated bishop in 1876 by the Old Catholic bishop of Germany, J. Reinkens, who himself belonged to this same class of priests in Germany, and was consecrated bishop in 1873 by Heykamp, the Jansenist bishop, at Rotterdam, Holland. Concerning the Jansenist ordinations, we remark briefly that, ac-

cording to Dens,[2] the Holy See has received priests ordained by the Jansenist archbishop of Utrecht, *without reordination*, and that Berthier says: "the ordination of the schismatical Greeks and of the Jansenists is held as valid."[3] The first Jansenist archbishop was consecrated in 1723, by Varlet, bishop *i. p. i.*, who had been suspended for Jansenistic errors. Since then the succession has been preserved without a break, the Latin rite being maintained intact. To their stubborn refusal to receive the Bull *Unigenitus* they have added, in common with the Old Catholics, rejection of the Vatican decree concerning the Infallibility of the Holy See. So true is it that schism gravitates towards heresy.

To resume,—Père Vilatte, as he came to be called, having returned to the United States, began his labors, as a *bona fide* Old Catholic priest, in the neighborhood of Green Bay, in a district commonly called "the Belgian Woods," the majority of the population being Belgians. Among these people, made up of (mostly poor) farmers and fishermen, priestly ministrations were naturally irregular. Mr. Vilatte planted himself in Door County, Wis., between two equidistant Catholic churches. Being well supplied with means by the Episcopalians, he was enabled to erect a church and *presbytère*, with practically no money outlay on the part of the people. He soon won their affections, and the first Old Catholic congregation was an accomplished fact.

The changes in doctrine and worship introduced by Père Vilatte were these: rejection of the Infallibility of the Sovereign Pontiff and of his primacy *jure divino;* rejection of the Immaculate Conception of the Blessed Virgin; denial of the *necessity* of auricular confession, and introduction of the Swiss Old Catholic form of General Confession and Absolution; administration of the Blessed Sacrament under both species, Communion under only one species being denounced as disobedience to the command of our Lord; finally, the Mass was said in the French vernacular, this innovation being based also on alleged Biblical grounds. It is to Mr. Vilatte's

[2] *Theol. Mor.*, vol. vii, p. 81.

[3] *Comp. Theol. Dogm. et Mor.*, P. J. Berthier, Ed. IV, Venit. 1898, p. 292.

credit that he did not repeat the departure from the Council of Trent, in the matter of auricular confession, in any of the other three churches which he founded, though, as late as 1897, he authorized the use of a "Form of General Confession," drawn up by one of his priests.

It was plain that the schism thus established was also strongly heretical, offending, as it did, against the *Tridentinum* in the matter of the Sacrament of Penance, and against the later defined doctrines of the Immaculate Conception and Papal Infallibility. It will hardly surprise the reader to learn that, subsequently, Mr. Vilatte had to witness the complete apostasy of this his first congregation to the Episcopal Church, whose services of "Common Prayer" are now in use there. From Door County, the schism spread to the neighboring county of Kewaunee, where two churches were built. Another was erected in the city of Green Bay, which became the see-city of the heretical archbishop.

The elevation of Mr. Vilatte to the episcopate came about in this way: It appears that Bishop Herzog and the high-church Anglican episcopate constituted a sort of mutual admiration society, a state of affairs not without considerable financial benefit to the party of the first part. At any rate, it is a matter of history that, when the Jansenist commission appointed to look into the question of the validity of Anglican Orders reported its adverse findings, Bishops Herzog and Reinkens made it their business to meet the arguments of the commission, point after point, with considerations calculated to offset the force of them; nor did the *entente cordiale* between Herzog and the Anglicans cease until he consecrated a Rev. Mr. Kozlowski, of Chicago, *inconsulto episcopatu anglicano.*

Bishop Herzog had ordained Mr. Vilatte simply as a subject of the Bishop of Fond du Lac, although Mr. Vilatte wished to disown this relationship altogether. He seems to have been willing enough to regard the Bishop of Fond du Lac as a sort of *episcopus loci*, or, as he put the matter, to work "under the auspices" of the Episcopalian bishop, so as to secure financial support for his undertakings from the

Episcopalians; but he refused absolutely to be regarded as an Episcopalian clergyman authorized to officiate according to the Old Catholic rite. He insisted that the insertion of his name in the clergy-list of the diocese of Fond du Lac was merely honorary and quite unsought by himself. And it is certain that he never made the required canonical application for admission, either to bishop or to standing committee. However, the Bishop of Fond du Lac was called on by Mr. Vilatte to administer the Sacrament of Confirmation to certain candidates, and this was done according to a mongrel rite, partly Latin and partly Anglican.

In the course of time Mr. Vilatte appears to have had serious scruples as regards those confirmations, and we find him turning to the Jansenist Archbishop of Utrecht for advice. The advice was categorical: *non licet;* and Mr. Vilatte was to refrain from all *communio in sacris* with the Episcopalians, who are Protestants.

The discovery of these anti-Anglican tendencies in the man who stood as the champion of Old Catholicism in America gave rise to the most bitter and relentless animosity against Mr. Vilatte on the part of the new Bishop of Fond du Lac, Dr. Grafton, an animosity which was greatly intensified when it was discovered that the Old Catholic champion was actually knocking for the gift of the episcopate at the door of the Jansenists. An understanding with the Episcopalian diocesan might have been reached if Mr. Vilatte had consented to become suffragan to the Bishop of Fond du Lac. But Mr. Vilatte refused utterly to accept such an abnormal situation. The strong influence of Anglicanism was now brought to bear on Bishop Herzog, and through him on the Jansenists and other interested parties. The Jansenist archbishop finally answered Mr. Vilatte with a *dilatum* regarding the consecration asked for.

Finding himself forsaken by his friends across the water, Mr. Vilatte addressed himself to the Russian schismatical bishop of Alaska, Vladimir, who received him under his jurisdiction and served warning on the Episcopalians that they must not dare attempt to inflict censures on him or interfere

with him. We merely record an open secret when we say that Bishop Vladimir described the Bishop of Fond du Lac as a "mere Protestant layman." However, owing to the constitution of the Russian Church, Mr. Vilatte could not hope to obtain the episcopate from that source, or at least not without great difficulties.

Accordingly he found himself obliged to look elsewhere. A correspondence was begun with the schismatical archbishop of Ceylon, Goa, and India, F. X. Julius Alvarez. Our Holy Father had sought to consolidate two co-existing jurisdictions, an ancient Portuguese jurisdiction and a jurisdiction of the Propaganda, in that distant part of the world. The measure encountered strong opposition from the Portuguese authorities, who proceeded to elect a bishop of their own. Alvarez, a priest belonging to this party, was chosen. He sought and obtained an edict of consecration in favor of himself at the hands of the Jacobite patriarch of Antioch, Ignatius Peter III, now deceased. Accordingly Alvarez was consecrated by three Jacobite bishops of Malabar after the Jacobite rite, and granted archiepiscopal jurisdiction by the aforesaid heretical patriarch. It is perhaps worthy of note to state here that some theologians contend for the probable invalidity of an ordination or consecration performed upon a Latin subject by means of an Oriental rite, unless dispensation is given by the Holy See. However, there appears to be no authenticated ruling of the Holy See on the subject, and the general opinion is in favor of the validity of such ordination.

We should not omit to state here that the validity of the consecration of Alvarez by three Jacobite bishops having dioceses in Malabar has been called in question on the ground of a rumor that the acting consecrator, Mar Paul Athanasius, had been consecrated *per saltum*, being only a deacon when he was consecrated bishop. This rumor is somewhat vehemently denounced as erroneous by the Jacobite metropolitan of Malabar, who accounts for it by the theory of *error personae*. He admits that there was, early in the seventies, one *Matthew* Athanasius, a troubler in the Jacobite camp of Malabar, of whom some *English* author asserts that he was conse-

crated *per saltum.* The metropolitan denies the correctness of this statement, and explains that Matthew Athanasius secured consecration to the episcopate at the hands of the patriarch under a combination of false pretenses; that he had been ordained deacon, priest, then bishop by the patriarch; that on his return to Malabar Mar Matthew Athanasius attempted to supplant the bishop in possession, but was unsuccessful, and died later without himself having consecrated any one; that this Mar *Matthew* Athanasius is not the same person as Mar *Paul* Athanasius, who was the consecrator of Alvarez, and who had been regularly ordained priest and was consecrated bishop by the patriarch, in 1877, on the occasion of the lattter's visitation of the Malabar dioceses. Such is the explanation offered by the metropolitan.

Mr. Vilatte then set out for the Orient. He obtained the necessary edict of consecration in his behalf from the Jacobite patriarch, and was consecrated according to the Latin rite by F. X. J. Alvarez, who was assisted by the two Jacobite Malabar bishops, Mar Paul Athanasius and Mar George Gregorius. The patriarchal edict of consecration bears date of "the 17th of Conoon Kadmayo [corresponding to our 29th of December], 1891," and it is given from the patriarchal palace at the monastery of Sapran of Mardin, with the seals and signatures of the patriarch and of Mar Dionysius, metropolitan of Malabar. It sets forth that "we, the humble servant of God, hereby allow the consecration in the Holy Ghost of the Priest Joseph René Vilatte, elected for Arch-Episcopal dignity, Archbishop Metropolitan, in the name of Mar Timotheus, for the Church of the Mother of God in Dyckesville, Wisconsin, U. S., and other churches in the Arch-diocese of America, to wit: the churches adhering to the Orthodox faith." . . . The certificate of Mr. Vilatte's consecration is issued by Alvarez and is witnessed to by W. Morey, the United States Consul, and by Lisboa Pinto. It sets forth "that on the 29th day of the month of May, 1892, in the Cathedral of our Lady of Good Death, . . . in the presence of a large number of the Christians of our jurisdiction and others, in virtue of the powers conferred on us by the Apostolic succession, and by

the favor of His Holiness Peter III, Patriarch, . . . we imposed our hands on the priest Joseph Renatus Vilatte . . . consecrated him with the Holy Oils to the archiepiscopal dignity . . . under the title of Archbishop of the Old Catholic Church of America." . . .

Having attained the dignity of an heretical archbishop, Mr. Vilatte returned to the erstwhile scene of his labors. He was received with demonstrations of great joy by his adherents, but was destined to encounter the uncompromising opposition of the Episcopalians, particularly of Bishop Grafton. This gentleman carried the matter of Mr. Vilatte's consecration quickly into the "House of Bishops of the Protestant Episcopal Church," with the result that this body declared the consecration to be null and void for the twofold reason that Mr. Vilatte at the time of his consecration was a *deposed* priest, His Lordship of Fond du Lac having deposed him, regardless of the warning of Bishop Vladimir, all by his "lone self" in Fond du Lac, while the subject was thousands of miles away. The Anglican authorities also declared that the alleged consecrators are separated from Catholic Christendom by heresy. All which would be laughable if the matter were not so serious. For Mr. Vilatte the seriousness of this attitude did not end with its significance and bearing in the matter of financial aid from the Protestant Episcopal Church, but it involved, through the influence which was brought to bear on the Old Catholic leaders in Europe, the impossibility of being recognized by them in an official way as "American Old Catholic Archbishop." Although repeatedly sought, this recognition was steadily refused him, albeit the Old Catholics did not join in the condemnation of his consecration as invalid, while apparently they were inclined to regard it as of uncertain validity, but whether to accommodate the Episcopalians or from serious convictions does not appear.

It has been suggested that Mr. Vilatte is not sincere in his submission to the Church, and that he merely wishes to get Rome's acknowledgment of the validity of his consecration which, should he obtain it, will make his latter things

worse than the former. Those who have read with care the above history of the case will not find it difficult to locate the probable source of such ungenerous imputation. At any rate, the Catholic Church does not receive with suspicion those who come back to her repentingly; for she is mindful of a long history showing the wondrous effects of the grace of God in souls who seemed at one time most unworthy. One who reads Mr. Vilatte's recantation will naturally conclude that he realizes what is implied in the words of his solemn recantation: "I, Joseph René Vilatte, hereby declare that I express most sincere and heartfelt regret for having taught many errors and for having attacked and misrepresented the Holy Roman Catholic Church. I unreservedly withdraw any such teaching, and I submit myself wholly and unreservedly to the teaching of the Holy Roman Catholic Church, which I acknowledge and confess to be the one true fold of Christ. . . . Moreover, I sincerely regret that I obtained Holy Orders in an unlawful and irregular way, . . . and that I illicitly and sacrilegiously conferred upon others various Orders which belong by right to the Holy Roman Catholic Church." We ask: Can you conceive that any sane person would place himself thus on record, unless he were in earnest?

At the time of Mr. Vilatte's submission, two congregations acknowledged him as their ecclesiastical head, and these have, it appears, followed at least in part the example of his humility. Some of my readers will no doubt also see the finger of Divine Providence in behalf of the Church of God discernible in the fact that the two parties represented by Mr. Vilatte and the Episcopalian bishop in their opposition to each other lessened the danger which their hostility to the Church might otherwise have brought about in turning souls from the path of truth.

II.

Thus ends the first organized schism in the United States. But our task is not yet finished.

The spirit of nationalism, sometimes referred to as "sectionalism," reached its full development among that deeply

Catholic and sincerely religious, but most headstrong people, the Poles. The symptoms of unconquerable determination upon the part of this national spirit in their midst became really grave about 1894. Soon Chicago, afterwards Buffalo, became centres of agitation. Mr. Vilatte had taken note of the situation and thought it well to fan the flames. Although utterly unwilling to commit themselves to his episcopal authority and keeping, for the twofold reason that he was a Frenchman, and also because they were entirely averse to departing from the recognized dogmatic faith of the Church in any point, they yet sought his aid to accomplish their purpose of establishing religious independence. At the request of a Chicago priest, Anthony Kozlowski, Bishop Vilatte ordained a number of candidates, whom he obligated formally to the decrees of the first seven General Councils, though most of them adhered to the *Vaticanum*, and all of them did certainly adhere to the *Tridentinum*. His spiritual authority they failed utterly to recognize, to a man, as soon as out of his sight, though the Buffalo contingent, with a certain Kaminski at its head, accepted "faculties" at his hands. The chief object, however, which Mr. Vilatte had at that time in mind was even so attained; he was strengthening the movement which would, as afterwards appeared plainly, result in the establishment of two distinct separatist factions.

In 1896 the Polish nationalist movement had so far progressed that arrangements were made for an episcopal election by the misguided but strong-headed people, whose watchword was: "A Polish bishop and Polish priests for Polish people!" and they meant to take no account of the opposition on the part of the ecclesiastical authority.

However, instead of one conclave for episcopal election, two such were held; the one party electing the priest, A. Kozlowski, rector of All Saints' secessionalist church in Chicago, and the opposition party electing S. Kaminski, rector of St. Stephen's Church in Buffalo, N. Y., who, prior to the Polish troubles, had officiated as schoolmaster and organist in the "wild" West, but subsequently was ordained by Mr. Vilatte.

The Chicago faction, headed by Kozlowski, formed what it

pleased to call the "Independent Polish Catholic Diocese of Chicago," and drew up a "Constitution" in due form and with much ceremony. It set forth the *Tridentinum*, with the primacy of the Holy See (*jure divino*), as the dogmatic basis of the secession, and thus it occupied apparently the same attitude as the original Jansenist schism—though with this notable difference, that the secessionist faction did not reject, either openly or secretly, the *Vaticanum;* whereas, the Jansenist schism joined Döllinger and his coterie of so-called Old Catholics in their formal protest against and open rejection of the dogma of the Supreme and Infallible Teaching Office of the Holy See. The Jansenists and Old Catholics became and are avowedly heretical; the Chicago secessionist movement was and is avowedly orthodox, though utterly contumacious. Its single aim seems to be the realization of the false ideal of a true "American-Polish-Catholic diocese."

The newly-elected secessionist bishop, Kozlowski, then set out for Europe, accompanied by the nationalist Bohemian priest, Paul Pollak. A satisfactory understanding with the Jansenists and Old Catholics was reached, and in the month of November, 1897, Kozlowski was consecrated bishop in the Old Catholic cathedral of Berne, Switzerland, where also, a dozen years previously, Vilatte had been ordained priest. Herzog was consecrator, and was assisted by G. Gul, Jansenist archbishop of Utrecht, *vice* Heykamp, deceased, and by Theod. Weber, Ph.D., Old Catholic bishop of Germany, *vice* Reinkens, deceased.

On his return to Chicago, Kozlowski was received amid the plaudits of a large gathering of Poles, and formally entered on his duties as bishop of the Polish secessionists. One of his official acts may be of interest in several ways, to wit: his reordination *sub conditione* of those priests whom Vilatte had ordained, for the purpose of removing all uncertainty touching the validity of these ordinations as arising out of the circumstances connected with the consecration of Vilatte's consecrator, Alvarez, by the Jacobite bishop, Paul Athanasius, and his confrères.

The first "Synod" held under the presidency of the new bishop reaffirmed the doctrinal position of the secessionist

"Constitution," reëmphasized the primacy of the Holy See, and added its *explicit* declaration of assent to the dogma of the Immaculate Conception of the Blessed Virgin. The Roman rite is strictly adhered to in all things. Owing to the fact that the lay adherents seemed to be unaware of their separation from the Church, the Holy See proceeded at last against the recalcitrants, and, in March of 1898, a decree of excommunication, emanating from the Propaganda, was published against Kozlowski and all his abettors throughout the Archdiocese of Chicago. The excommunication was directed against "the priest, Anthony Kozlowski, for his contumacy as regards the authority of the Archbishop of Chicago, coupled with his boast of having been consecrated bishop by certain heretical bishops." A letter indicating the method of its publication by the clergy was added to the decree by the Archbishop, and therein Kozlowski was pointed out as a "pseudo-bishop," manifestly as being an intruder and destitute of jurisdiction. Notwithstanding this excommunication, the nationalist bishop is recognized by about seven congregations, some of which are rather large. The extension of the movement among the French-speaking Catholics was begun by Labout, a French priest whom Kozlowski appointed, and to whom he surrendered the use of his "cathedral" during certain hours, waiting the time when they might build a church for themselves. Its extension among the Bohemians, Italians, and Spaniards in the United States is also contemplated.

We turn finally to Buffalo. The "bishop-elect" of this party sought consecration at the hands of the principals who consecrated Kozlowski, but in vain. He then turned himself to Mr. Vilatte, who had ordained him priest. In the middle of 1897 arrangements had so far progressed that the day was fixed and everything in readiness. Bishop Vilatte had repaired to Buffalo, where he stopped at the Hotel Iroquois. But the arrangements miscarried through Mr. Kaminski's failure, it appears, to donate a certain sum (about $4,000) for the propagation of the Old Catholic gospel. A most unseemly and ludicrous scene ensued; Kaminski obtained a

warrant for Vilatte's arrest on the ground of "embezzlement," which necessitated the latter's hasty and quiet decampment. However, Kaminski appears to have repented of his action, for negotiations were resumed, with the result that he was at last consecrated, in 1898, by Mr. Vilatte.

Doctrinally this faction appears to occupy the same ground as does the Chicago party, but it is commonly understood that the primacy of the Holy See is accepted as being such merely *jure ecclesiastico*. If this view be correct, it would be a sign that the Buffalo affair is strongly heretical. However, like the Chicago contingent, it preserves the Latin rite intact. It appears to be making but very slight gains, and is not likely to exercise any lasting influence.

A CLOSE OBSERVER.

CHURCH BUILDING.—III.

The Construction.

THE materials for building a church having been selected and conveyed to the appointed site, the work proper of construction begins. To follow it in all its details and watch its progress day after day, becomes one of the most pleasing occupations of the pastor. His presence is an encouragement to all those engaged in the work, and at the same time a reminder that the work must be done well. For, although lack of technical knowledge may forbid him to direct and supervise, yet a general acquaintance with the principles of construction and with the problems to be solved will enable him to follow intelligently what is done and to show his appreciation of it.

A building is essentially a shelter. As such it implies two necessary parts: the walls and the roof. In beautiful climates, the essential thing is the roof; the walls are mainly destined to support it, and may be replaced by columns or any other contrivance susceptible of performing the function. But in most countries walls and roof are of equal importance. Something, therefore, has to be said of each.

I.—Walls.

The function of walls is twofold: to support the roof and to exclude the unpleasant influences from outside, such as rain, cold, etc. As a support, perfect stability has to be secured in them; as a protection, they have to be made impenetrable to wind or moisture.

The stability of a wall means its power of resistance to the forces which tend ordinarily to destroy it. These forces may be: (1) first of all, its own weight, or the weight of the roof which rests upon it. The pressure thus exercised in large buildings is enormous, especially on the foundations, which may yield, or on the lower courses, which, if the material employed in them is unequal to the burden, will be crushed, and imperil the whole structure. (2) It may be the lateral pressure or thrust of the roof or of some external agency, such as a storm. The natural thrust of the roof, unless counteracted, would be fatal to the strongest buildings; and, in regard to lateral pressure, it has been calculated that a wall sixty feet high and three feet thick would be unable of itself to support the impact of a stiff breeze. (3) It may be the process of settling, caused by the gradual yielding of the foundations, or by the crushing of the materials unequal to the weight they have to bear, or by the shrinking of the mortar,—and revealing itself by the familiar cracks and fissures so unpleasant to the eye even when the stability of the structure is not threatened.

Now a wall borrows its stability from many things.

1. From its foundations. Their importance in church building can scarcely be exaggerated. Any notable yielding in them means the dislocation of the walls of which they are the support. Great ecclesiastical structures could be pointed to in Europe and in this country, which have suffered irreparable damage or entailed very considerable cost and inconvenience in consequence of the lack of care of the builders in ascertaining previously the condition of the ground upon which they built. For lighter structures so much care is not necessary. But when it is a question of raising a church in brick or stone, the soil has to be dug into until the hard

rock is reached, or a solid, even bed of sand or gravel; for hardness is not so much a requisite in the ground as equality of resistance. If the soil yields equally to the pressure all round, there is no dislocation in the different parts of the edifice; whereas, if it yields only in certain spots, the wall which it bears will necessarily be disrupted. If a solid foundation is inaccessible or too deep, wooden piles are driven into the ground and the structure raised upon them. Timber being practically incompressible in the direction of its length, and many varieties of it little liable to change if preserved from alternating moisture and dryness, it has been possible to raise upon such foundations some of the greatest and most enduring monuments of the world.

The ground being thus prepared, large blocks of hard stone or layers of rough masonry solidly compacted are carefully laid down. These *footings*, as they are called, are laid deep enough to escape the effects of variation of temperature, and are built broader than the wall they are destined to carry, thus giving it a firmer hold on the ground and, like the broadened base of a column, adding to its stability. The less resisting the ground, the broader, naturally, the base has to be.

2. The second element of stability in a wall, and a very obvious one, is its mass, or the amount of material it contains within a given area, which practically means its thickness. Evidently the thicker a wall is, the better it resists vertical or lateral pressure, and each of these being in proportion with the height of the wall, it follows that its thickness must grow in something of the same ratio. This must be with the architect a matter of nice calculation when he has to deal with new conditions. In ordinary cases he is guided by general or local experience, the object in view being to secure perfect stability with a minimum of material, the original cost and handling of the latter constituting the chief element of expense in erecting the building.

3. The third element of stability is in the manner in which the constructive elements are put and held together. Thrown in a heap, stones or bricks would preserve their

equilibrium; but made into a wall, their stability will depend essentially upon their being bound together so as to form an unvarying system of points, just as if they were a single unelastic body. This is effected substantially by disposing them in such a way that they may hold together; it is completed by the use of a binding substance,—mortar or cement.

To describe the way in which the various materials are set so as to hold together would lead us too far. The general principle is easy to understand. If we take a collection of bricks, all of the same size, and lay them in parallel lines, one right above the other, they remain loose and shaky. But if every succeeding course after the first is so placed that each brick rests on two bricks of the course underneath, its centre corresponding to their point of junction, then the whole mass is bound together. The same is true of blocks of stone, and it is on this principle that all architecture has proceeded from the beginning. As far back as the most ancient monuments permit us to go, we find stones and bricks put together exactly as is done at the present day.

When the breadth of the stones corresponds to the full thickness of the wall, we have the simplest imaginable kind of building. But if the wall is thicker, then the stones have to offer a salient part inside, by which they may be bound to the other materials which give the wall its proper thickness. This process of interweaving some of the materials of the front with what lies behind is especially noticeable in brick-work. While most of the bricks are set lengthwise, a varying number are seen endwise, the object being to bind them, and, through them, the others with which they are structurally connected, to the masonry of the inside. But the method applies to all kinds of materials, in particular to stone in every form, alone or combined with brick, the object being always the same—to make the wall one compact body. The task is comparatively easy when only brick or regularly shaped stone is used. The difficulty arises principally with rough, unhewn stone of various shapes and sizes, called *rubble stone*. At first sight it seems impossible to

reduce all these irregular forms to the normal lines of a wall. Yet every day we may meet, even in our fields, dry walls thus built, and the most solid structures have been raised with this kind of material in past and present times. The whole secret of it consists in presenting the most even sides of the stones outwardly, and in packing them as closely as possible together by filling up with smaller stones the interstices left by the larger. Sometimes the facing of these stones is reduced to a rectangular form, which presents a much more pleasing aspect to the eye. This is called *coursed rubble.* Finally, a facing may be made of stones neatly trimmed and closely fitting and applied to a massive wall of brick or rubble built up inside. This is called *ashlar.* Its effect to the eye is much the same as that of solid blocks, but it adds to the solidity of the wall and retains its own only on condition of being firmly bound to the wall proper in the manner described above.

In this way, then, materials may be put together and made to hold, even without the help of mortar (of which later on), but only in the case of a continuous or dead wall. When apertures are introduced, such as doors, windows, and the like, a fresh problem arises. With the sides or jambs of the openings there is little difficulty. They are simply built up with the material, brick or stone properly cut; rubble being a solitary exception on account of its irregularity of form, and requiring to be replaced, in apertures as well as in corners, by one or other of the materials just mentioned. The real trouble comes with the top line of the opening. So long as the space can be spanned by a single block, that system (the lintel) naturally suggests itself, and the Greeks knew no other. But (1) the span to cover may be very wide; (2) the block of stone, though sufficient to cover it, may be unequal to the strain of the masonry it will be made to support; (3) brick seems utterly inadequate and helpless. Yet with brick and with all manner of small stone material the Romans solved the problem triumphantly by the well-known arrangement of materials called the *arch.*

The ARCH, so familiar to us that we do not give it

a thought, is in reality one of the most beautiful and fruitful inventions of human ingenuity. It performs a feat which alone it is capable of accomplishing. It takes the whole weight of the materials above it away from the vacant space or insufficient support underneath, and deposits it on the solid walls, right and left, upon which it rests itself. Its forms are many and its applications endless. In fact, it may be said that the possibilities, the direction, and the character of architecture for the last two thousand years have been mainly determined by that simple yet wonderful contrivance.

The second way of making the materials hold together is by the use of *mortar* or *cement*, its purpose being to bind the materials still more closely and knit them into a complete unity.

Common mortar is made of lime and sand. Cement is the produce of certain calcined earths which have the property of hardening rapidly when exposed, either alone or mixed with other substances or with ordinary mortar, as occasionally happens in our constructions. Mortar binds the materials together in the most perfect possible way by filling all the interstices that separate them, and by hardening, so as to become with them a single indivisible mass. The smaller and rougher the materials, the more important the element which binds them together. It is owing to the superior qualities of that in use among the old Romans that so many of their brick and rubble structures have withstood the destructive power of ages. The same may be said of the ruined castles so common in every part of Ireland. They were mostly built of rubble; but so closely and solidly were their imperfect materials bound together by the mortar employed, that they stand to-day unharmed by years, and injured only by the hand of man.

Too much importance, consequently, cannot be attached to the quality and to the judicious use of the mortar employed in the building of a church. Its quality will depend on that of the lime, on that of the sand, and on the proportions in which they are mixed together. There is a constant danger of poor lime or sand being supplied, or

economy being aimed at in the proportion, and nothing is more common than to see structures, private and public, decay rapidly, and escape ruin only by costly repairs, all because of the inferior quality of the binding substance used in erecting them.

The work of the mason and the bricklayer needs also to be followed closely. Bricks may be laid too hastily, or with too much or too little mortar, or with the mortar merely spread on their surface, instead of being worked into them. Cut stone requires great nicety of setting, while rubble work appeals more to the judgment of the mason and requires close attention in choosing the lie of the larger stones and in propping them up solidly. An unscrupulous workman is liable to leave hollow interstices in the interior of the wall, or to fill them imperfectly, or in filling to use only mortar where small stones might be introduced with a little care, and in a general way to employ mortar to make up for his injudicious and careless handling of the building material. Finally, the building may be pursued too rapidly, with the result that the masonry, not having time to settle, offers later on those unsightly fissures, destructive sometimes of solidity and always of beauty.

But walls, even those solidly built, will prove unequal to their task unless they are made safe against moisture, such as may work its way up from the ground, or be let in at the summit by an ill-contrived roof, or caught by the salient parts of the structure and allowed to penetrate into its inner parts or to trickle down its surface in certain constant grooves. All this has to be obviated by proper grading and paving around the base of the wall or by a thorough system of drainage, wherever the soil is such as to require it, and by other familiar precautions which no architect will be likely to neglect.

II.—The Roof.

There is scarce any part of the edifice upon which the builder feels bound to bestow more care. It is the most exposed of all to the effects of wind, rain, and changes of temperature. Any serious deficiency in it gives rise to the

most unpleasant consequences, sometimes to the extent of imperilling the whole structure.

In our vaulted churches there are, in reality, two roofs: the inner roof, which is the vault itself, and the outside roof, with which alone we are concerned here. This latter consists commonly of two parts: the covering proper and the framework upon which it rests. This framework is destined not only to sustain the covering, but to make it bear vertically on the walls, so as to avoid a lateral thrust in any degree. It is also an object to secure the twofold purpose with a minimum of material and a consequent maximum of lightness. The problem is a complex one, yet admirably solved many centuries ago. The timber work of mediæval roofs is a marvel of combined simplicity and effectiveness, and when destined to be seen, as in the open roofs so common in England, often a construction of extraordinary beauty. Modern inventiveness has improved little on the past in this regard; but to the thoughtful observer few things are more interesting than to follow out the manner in which, guided by the traditions of the craft, our carpenters meet the varying requirements of each case, providing, with a system of beams, rafters, braces and ties, a comparatively light and perfectly unyielding frame upon which the covering may rest securely.

This covering may consist of any one of a great variety of materials—stone, tiles, metal, wood, etc.

1. In their monuments the ancient Greeks employed long, thin slabs of *marble* laid with a very slight pitch, and a similar method was followed in the roofing of the great cathedral of Milan. In some of the oldest churches of Ireland stone was also used, the roof being a sort of continuation of the walls, as may be seen also in the tapering summits of her round towers, or, not infrequently among ourselves, in rich structures of small dimensions, such as mausoleums and the like. The wonderful domes which crown the Pantheon of Rome and the great church of Sancta Sophia, of Constantinople, as well as the numerous Oriental imitations of the latter, are also built of the same

material. But for many centuries the only form in which stone is in use among us for roofing purposes is that of slate.

2. *Slate*, when accessible, offers an almost ideal covering material for all manner of buildings. It is comparatively cheap, easy to handle, light, and consequently demanding walls and timber less substantial to sustain it. It decays little by exposure, and, if properly laid, it can effectively resist any except the most violent strain and stress of weather. Its general tone is pleasing to the eye, and by the evenness of its surface it harmonizes with the most monumental as well as with the plainest of buildings. Finally, its different shades —blue, gray, purple, etc.—lend themselves to the formation of various designs, which may be used to relieve agreeably the monotony of the broad, unbroken surfaces of the roofs of our churches and public buildings.

But slates are far from being found everywhere. The ancients seem to have been unacquainted with them. Even in our day they are practically unknown in many parts of this country, and the same is true of parts of England, and still more of the south of France, Spain, and Italy. The ordinary substitute for them in European countries is tiles.

3. *Tiles* are made of clay like bricks, and offer the same natural diversities of color. They may be made of any shape, flat, hollow, double-curved, etc., and of any degree of fineness or coarseness. The commonest sort make a very cheap kind of covering, and in mild climates they supply a sufficient protection; but their aspect is mean, and this is doubtless one of the reasons which led the Italian architects to hide their roofs. The better or artistic sort of tiles are not unsuited to monumental buildings; they even help to give character to them, and if enamelled, as in the vast roof of St. Stephen's Cathedral in Vienna, their effect may be rich and striking. But they are costly to make, and require a strong roof frame to sustain them. In most of the States they are unsuited to the severity and frequent variations of the climate, and cannot be trusted to save the buildings they cover, or to save themselves from disintegration. Hence we seldom see them used except on a small scale, or as a pleasing variety.

4. Metal of one kind or another is more commonly employed with us to cover our buildings wholly or in part.

Lead is the most important. It was freely used to cover the mediæval cathedrals of Europe and the turrets of the old feudal castles, and even now nothing can be found better fitted for purposes of a similar kind. It is solid, little affected by atmospheric influences, while the dull gray color which it quickly assumes by exposure gives it a look of repose not unpleasing to the eye, and in perfect harmony with its position and function. But it is costly and can be practically thought of only to crown and close the ridge of the roof, or to complete certain parts of the slater's work where his regular material proves insufficient.

Copper has in some measure superseded lead in modern use. Its greater rigidity of texture allows it to be wrought into thinner and lighter sheets and to be turned more easily to decorative purposes. It can stand any amount of exposure, and the color which it naturally takes in the open air, while sufficiently subdued, has a rich softness that is very attractive. It is much used for gutters and finish of ordinary roofs, and not infrequently as the material for covering large buildings in this country as well as in Europe.

Zinc is much cheaper, and for light, temporary structures it supplies the most convenient kind of covering. But for a church it has neither the dignity nor the durability requisite. The same may be said of *tin*—that is of thin sheet iron coated with tin. The coating soon disappears in spots and patches, the iron is eaten up with rust and offers all the signs and all the reality of rapid destruction. But iron can be preserved from corrosion by other and more effective methods, one of the most common being a coat, easily applied, of zinc. This is what is called *galvanized* iron. If *corrugated*, besides, that is, ribbed or wrinkled, as it were, by mechanical pressure, it assumes a power of resistance such as to allow of its being used even for the walls of small structures. Many of our temporary churches in the settlements and isolated missions are built of it, and it is still more commonly used as roofing to brick churches where the

better kinds of covering cannot be thought of. In similar circumstances it is not at all unusual to fall back upon shingles.

5. *Shingles* are the natural roof of wooden constructions, and, properly dyed or painted, they make an excellent covering,—light, favorable to an even temperature, and giving sufficient protection against rain or snow. If given a suitable color there is no reason why they should not be employed in other kinds of constructions.

An important feature in roofs is the pitch or degree of declivity given them. It depends on many things,—on the material, first of all. Lead or other metals require little pitch; slates and tiles much more. The climate, too, has much to say in the question. Where snow falls abundantly, a deeper pitch is needed to throw it off. Again, if slates or tiles are laid too flat, violent winds will drive the rain up under them, and cause leaks in the roof, with all the unpleasant consequences that follow. Hence it may be noticed that roofs are generally low in southern countries and high in northern. Finally, the pitch will often be determined by æsthetic laws. Thus in a Gothic church, where the general movement of the lines is vertical, the roof has to be higher than in a Greek or a Norman structure of the same size. All this is, of course, determined by the architect's drawing before the work is begun.

Such, then, are what we may call the essential elements of a structure: the walls and the roof. Between them there is a close mutual interdependence, each borrowing strength from, and adding strength to, the other. The same, indeed, may be said of all their parts. They form together a sort of organic unity in which every element is sustained and sustaining, and not one can fail without injuring the rest.

We have spoken only of the essentials; but a great many things besides have to be closely attended to while the building is in course of erection, such as lighting, heating, flooring, plastering, etc. To some of them we may have to refer later on. But most of them must remain untouched, and yet the pastor must look to them and have the assurance

that everything is carried out properly. His constant presence enables him to remark many things which escape the notice of the superintendent, and to which he may call his attention, if he does not deem it advisable to interfere himself with the workmen. A few conversations with the architect or superintendent will enable him to direct his watchfulness to what most needs it. Perhaps what will help him most is a careful perusal of some good practical manual, such as Kidder's *Building Construction* or Clark's *Building Superintendence*, or even the articles on "Building" and on its various details to be found in most of our encyclopædias. Such books will at least serve to awaken his attention to what is most important, and lead him to get practical information of a reliable kind from those who are capable of imparting it.

J. B. HOGAN.

Brighton, Mass.

MY NEW CURATE.

XXVI.—AT THE ZENITH.

FOR one reason or another, the great events to which our little history is tending were deferred again and again, until at last the Monday within the Octave of Corpus Christi was chosen for the marriage of Bittra Campion and the launch of the great fishing boat, that was to bring untold wealth to Kilronan. Meanwhile, our faculties were not permitted to rust, for we had a glorious procession on the great *Fête-Dieu*, organized, of course, and carried on to complete success by the zeal and inventive piety of my young curate. My own timidity, and dread of offending Protestant susceptibilities—a timidity, I suppose, inherited from the penal days—would have limited that procession to the narrow confines of the chapel-yard; but the larger and more trusting faith of Father Letheby leaped over such restrictions, and the procession wound through the little village, down to the sheer cliffs that overhang the sea, along the narrow footpath that cuts the turf on the summit of the rocks, around the old mill, now the new factory, and back by the main

road skirting the bog and meadowland, to the village church again. It would be quite useless to inquire how or where Father Letheby managed to get those silken banners, and that glittering processional cross, or the gorgeous canopy. I, who share with the majority of my countrymen the national contempt for minutiæ and mere details, would have at once dogmatically declared the impossibility of securing such beautiful things in such a pre-Adamite, out-of-the-way village as Kilronan. But Father Letheby, who knows no such word as impossibility, in some quiet way—the legerdemain of a strong character—contrives to bring these unimaginable things out of the region of conjecture into the realms of fact; and I can only stare and wonder. But the whole thing was a great and unexampled success; and, whilst my own heart was swelling under the influence of the sweet hymns of the children, and the golden radiance of June sunlight, and the sparkling of the sea, and the thought that I held the Lord and Master of all between my hands, my fancy would go back to that wondrous lake on whose waters the Lord did walk, and from whose shores He selected the future teachers of the world. The lake, calm in the sunlight, the fish gleaming in the nets, the half-naked Apostles, bending over the gunwales of their boats to drag in the nets, the stately, grave figure of our Lord, the wondering women who gazed on Him afar off with fear and love—all came up before my fancy, that only came back to reality when I touched the shoulders of Reginald Ormsby and the doctor, who, with two rough fishermen, belonging to the Third Order of St. Francis, held the gilded poles of the canopy. They manifested great piety and love and reverence all the way. Ormsby had brought over all his coast-guards, except the two that were on duty at the station, and they formed a noble guard of honor around the canopy; and it was difficult to say which was the more beautiful and picturesque—the demonstrative love of the peasant women, who flung up their hands in a paroxysm of devotion, whilst they murmured in the soft Gælic: "Ten thousand thousand thanks to you, *O white and ruddy Saviour!*" or the calm, deep, silent tenderness of these rough men, whose faces were red and tanned and bronzed from the action of sun and sea.

And the little children, who were not in the procession, peeped out shyly from beneath their mother's cloaks, and their round, wondering eyes rested on the white Host, who in His undying words had once said: "Suffer little children to come unto me!" Let no one say that our poor Irish do not grasp the meaning of this central mystery of our faith! It is true that their senses are touched by more visible things; but whoever understands our people will agree with me that no great theologian in his study, no philosopher in his rostrum, no sacred nun in her choir, realizes more distinctly the awful meaning of that continued miracle of love and mercy that is enshrined on our altars, and named *Emmanuel.*

But all things come around, sooner or later, in their destined courses, and Monday dawned, fair and sunny and beautiful, as befitted the events that were to take place. There was a light summer haze on sea and land; and just a ripple of a breeze blown down as a message from the inhospitable hills. Father Letheby said early Mass at eight o'clock; and at half-past nine, the hour for the nuptial Mass, there was no standing or sitting-room in the little chapel. Of course, the front seats were reserved for the gentry, who, in spite of an academical dislike to Ormsby's conversion, gathered to witness this Catholic marriage, as a rare thing in Ireland, at least amongst their own class. But behind them, and I should say in unpleasant proximity (for the peasantry do not carry handkerchiefs scented with White Rose or Jockey Club,—only the odor of the peat and the bogwood), surged a vast crowd of men and women, on whose lips and in whose hearts was a prayer for her who was entering on the momentous change in her sweet and tranquil life. And young Patsies and Willies and Jamesies were locked by their legs around their brothers' necks, and trying to keep down and economize for further use that Irish cheer or yell, that from Dargai to Mandalay is well known as the warwhoop of the race invincible. I presume that I was an object of curiosity myself, as I awaited in alb and stole the coming of the bridal party. Then the curiosity passed on to Ormsby, who, accompanied by Doctor Armstrong, stood erect and stately before the altar-rails; then, of course, to the bride, who, accompanied by her father,

and followed by a bevy of fair children, drew down a rose-shower of benedictions from the enthusiastic congregation. Did it rest there? Alas, no! Bridegroom and bride, parish priest and curate, were blotted out of the interested vision of the spectators; and, concentrated with absorbing fascination, the hundreds of eyes rested on the snowy cap and the spotless streamers of Mrs. Darcy. It was the great event of the day—the culmination of civilization in Kilronan! Wagers had been won and lost over it; one or two pitched battles had been fought with pewter weapons at Mrs. Haley's; ballads had been written on it in the style, but not quite in the polished lines, of "Henry of Navarre;" and now, there it was, the "white plume" of victory, the cynosure of hundreds of wondering eyes. I dare say the "upper ten" did not mind it; they were used to such things; but everything else paled into insignificance to the critical and censorious audience behind them.

"Didn't I tell you she'd do it?"

"Begor, you did. I suppose I must stand the thrate."

"Father Letheby cud do anything whin he cud do that."

"Begor, I suppose she'll be thinkin' of marryin' herself now, and Jem hardly cowld in the clay."

"Yerra, look at her! She thinks she's wan of the gintry. Oh my! she's blushin'. 'Twasn't so long ago that you could sow praties in her face."

"I suppose thim cost a lot of money. But, shure, it was the priests give 'em to her."

"Wisha, thin, there's many a poor creature that would want the money more."

Now all this was not only sarcastic, but calumnious. The cap and streamers were Mrs. Darcy's own, bought out of her hard earnings, and donned to-day to honor the nuptials of her idol and benefactress. She knew the mighty ordeal that was in store for her; but she faced it, and thanked God she was "not behoulden to wan of thim for what she put into her mout', and upon her back." And she stood there at the altar-rails, erect and defiant, and there was not a tremor in the hand that held the holy-water vase, nor in the hand that held the aspergill.

But it was very embarrassing to myself. I am not disposed to be nervous, for I have always conscientiously avoided tea and too much study, and I have lived in the open air, and always managed to secure eight hours of dreamless, honest sleep; but I was "discomposed," as someone charitably explained it that morning; and Mrs. Darcy's cap was the cause. I couldn't take my eyes away from it. There it was, dancing like a will-o'-the-wisp before my dazzled vision. I turned my back deliberately upon it, and lo! there it was in miniature in the convex arc of my spectacles; and if I looked up, there was my grinning congregation, and their half-audible remarks upon this dread and unwonted apparition. At last I commenced:

"Reginald Darcy, wilt thou take Bittra Ormsby here present—"

A forcible reminder from Father Letheby brought me to my senses; but away they scattered again, as I heard Campion muttering something uncomplimentary under his black mustache.

"Ahem!—Reginald Ormsby, wilt thou take Mrs. Darcy—"

Here Father Letheby nudged me again, and looked at me suspiciously. I got a sudden and violent paroxysm of coughing, a remnant of an old bronchial attack to which I am very subject. But I managed to say:

"For the love of God, send that woman into the sacristy."

She covered her retreat nobly, made a curtsey to the priests, genuflected calmly, laid down the aspergill, and, under pretense of having been sent for something which these careless priests had forgotten, retired with honors; and then I suppose had a good long cry. But poor Bittra was blushing furiously; Ormsby was calm as on the quarter-deck; but Dr. Armstrong was pulling at his mustache, as if determined to show the world that there was no use any more for razors or depilatories; and Miss Leslie had bitten right through her under lip, and was threatened with apoplexy. We got through the rest of the ceremony with flying colors; and the moment I said, *In nomine Patris, et Filii, et Spiritus Sancti*, the hush of death fell on the congregation. Then the nuptial blessing

was given, the choir threw all their vocal strength into the grand *finale;* the registers were signed; Campion kissed his beloved child, and shook hands with Ormsby; and then commenced the triumphal march. I forgot to say that for the glorious procession on the Thursday before the village was *en fête.* Great arcades of laurel were stretched from chimney to chimney, because there were no upper rooms in the cabins; the posts and lintels of the humble doors were covered with foliage and flowers; and the windows were decorated with all the pious images that had been accumulating in the cabins for generations. Little *ëikons* of the Sacred Heart, gorgeous statues of our Lady of Lourdes, colored prints of Leo XIII, and crucifixes without number dappled the dark background of the windows,—and all the splendor was allowed to remain untouched during the octave. And glad they were, poor people, to show their love for their young idol and mistress, even with the decorations of their Lord and King. But what a shout tore open the heavens as Bittra appeared, leaning on her husband's arm; and what prayers echoed round and round them, as Ormsby handed Bittra into the victoria that was waiting! No genteel showers of rice, no casting of slippers nor waving of jealous handkerchiefs here, but—

"Come down out o' dat, you grinning monkey," and the gorgeous coachman was hauled down ignominiously, and a score of strong arms replaced the panting horses under the bridal carriage. And so it moved on, this bridal procession, amidst a strange *epithalamium* of cheering and blessings, whilst rough hands from time to time grasped the strong fingers of the smiling bridegroom, or the tiny gloved hand of the bride. Ay, move down the valley of life together, you two, linked hand-in-hand, having said your farewells to the world, for you are entering on a new and altogether consecrated life. No wonder that the Church insists on the sacramental nature of this stupendous compact between two human souls; no wonder that the world, anxious to break its indissolubility, denies its awful sacredness; no wonder that the Catholic girl enters beneath the archway of the priest's stole[1]

[1] In many places in Ireland the priest places the broad ends of the stole on the heads of the newly married couple.

with the fear of great joy, and that the Catholic bridegroom is unnerved with dread at undertaking the responsibilities of a little universe.

We had a little chat over this matter, my curate and I, the evening before Bittra's marriage. It came around quite naturally, for we had been debating all kinds of possibilities as to the future; and he had been inveighing, in his own tumultuous manner, against the new and sacrilegious ideas that are just now being preached by the modern apostles of free thought in novel and journal. We agreed in thinking that the Christian ideal of marriage was nowhere so happily realized as in Ireland, where, at least up to recent times, there was no lurid and volcanic company-keeping before marriage, and no bitter ashes of disappointment after; but the good mother quietly said to her child:

"Mary, go to confession to-morrow, and get out your Sunday dress. You are to be married on Thursday evening." And Mary said: "Very well, mother," not even asserting a faintest right to know the name of her future spouse. But then, by virtue of the great sacramental union, she stepped from the position of a child and a dependent into the regal position of queen and mistress on her own hearth. The entire authority of the household passed thereby into her hands, as she slung the keys at her girdle; she became bursar and *economе* of the establishment; and in no instance was her right to rule supreme ever questioned by husband or child, unless drink came in to destroy this paradise, as the serpent fouled with his slime the flowers of the garden of Eden. Married life in Ireland has been, up to now, the most splendid refutation of all that the world and its gospel, the novel, preach about marriage, and the most splendid and complete justification of the supernaturalism of the Church's dogmas and practices. But, reverting to the new phases in the ever-shifting emotionalism of a godless world, with which marriage has become a question of barter—a mere lot-drawing of lambs for the shambles—he compared the happy queenly life of our Irish mother with that of the victim of fashion, or that of uncatholic lands, where a poor girl passes from one state of slavery to another.

"I hope," he said, "that we never shall be able to compare Bittra, like so many other brides, to the sleeping child that Carafola has painted, with an angel holding over it a crown of thorns, and whom marriage, like the angel, would awake by pressing the thorns on her brow."

"God forbid!" I said fervently. How little I dreamed of the troubles that were looming up out of the immediate future to shroud her marriage sunshine in awful gloom!

As the marriage procession passed the door where Alice lived, Bittra gave a little timid, imperious command to her admirers to stop. She and Ormsby alighted and passed into the cottage. The orange blossoms touched the crown of thorns on the head of the sick girl; but, somehow, both felt that there was need of a sisterhood of suffering on the one part to knit their souls together. Ormsby remained in the kitchen, talking to Mrs. Moylan; and from that day forward she was secured, at least, from all dread of dependence or poverty forevermore.

At the breakfast table it was, of course, my privilege to propose the health of the bride and bridegroom, which I most gladly did; and, let me say, so successfully as to bring back unwonted smiles to Campion's face, who now freely forgave me for the *gaucheries* at the marriage service. Then the guests strolled around, looking at the marriage presents—the usual filigree and useless things that are flung at the poor bride. Bittra took me into a little boudoir of her own to show me her *real* presents.

"Father," she said, "who is a great artist, wanted me to give back all this rubbish, as he calls it; but I would much rather sacrifice all that *bijouterie* outside." And she exhibited with glistening eyes the bridal offerings of the poor fisherwomen and country folk of Kilronan. They were fearfully and wonderfully made. Here was a magnificent three-decker battleship, complete from pennant to bowsprit, every rope in its place, and the brass muzzles of its gun protruded for action. Here was a pretty portrait of Bittra herself, painted by a Japanese artist from a photograph, surreptitiously obtained, and which had been sent 15,000 miles across the ocean for

an enlarged replica. Here were shells of all sizes and fantastic forms, gathered during generations, from the vast museums of the deep. Here was a massive gold ring, with a superb ruby, picked up, the Lord knows how, by a young sailor in the East Indian Islands. Here, screaming like a fury, was a paroquet, gorgeous as a rainbow, but ill-conducted as a monkey; and here was a gauze shawl, so fine that Bittra hid it in her little palm, and whispered that it was of untold price.

"But, of course, I cannot keep all these treasures," she said; "I shall hold them as a loan for a while; and then, under one pretext or another, return them. It is what they indicate that I value."

"And I think, my little child," I said, "that if you had them reduplicated until they would fill one wing of the British Museum, they would hardly be an exponent of all that these poor people think and feel."

"It should make me very happy," said Bittra.

And then we passed into the yard and dairies, where the same benevolent worship had congregated fowl of strange and unheard-of breeds; and there was a little bantam; and above all, staring around, wonder-stricken and frightened, and with a gorgeous blue ribbon about her neck, was the prettiest little fawn in the world, its soft brown fur lifted by the warm wind and its eyes opened up in fear and wonder at its surroundings. Bittra patted its head, and the pretty animal laid its wet nozzle in her open hand. Then she felt a little shiver, and I said:

"That bridal dress is too light. Go in and change." But she said, looking up at me wistfully:

"It is not the chill of cold, but of dread, that is haunting me all the morning. I feel as if someone were walking over my grave, as the people say."

"Nonsense!" I cried. "You are unnerved, child; the events of the morning have been too much for you."

Here we heard her father's voice, shouting: "Bittra! Bittra! where are you?"

"Here, father," she said, as Ormsby came into the yard with Campion, "showing all my treasures to Father Dan."

She linked her arm in her husband's, and Campion looked from one to the other admiringly. And no wonder. They were a noble, handsome pair, as they stood there, and the June sunlight streamed and swam around them.

"Go in," he said, at last. "The guests expect you."

He and I walked around the farmyard, noting, observing, admiring. He called my attention to this animal, and to that, marked out all his projected improvements, and what he would do to make this a model country residence for his child; but I could see that he had something else to say. At last he turned to me, and there was a soft haze in his gleaming black eyes as he tried to steady his voice:

"I have been a hard man," he said, "but the events of this morning have quite upset me. I didn't know that my child was so worshipped by the people and it has touched me deeply. You know, brought up in the school where I graduated, I have never been able to shake off a feeling of contempt for these poor, uneducated serfs; and their little cunning ways and want of manliness have always disgusted me. I am beginning to see that I have been wrong. And then I have been a bad Catholic. Ormsby, lately an unbeliever, has shown me this, not by his words, for he is a thorough gentleman, but by his quiet example. You know I did not care one brass pin whether he was Turk, Jew, or atheist, so long as he married Bittra. Now I see that the Church is right, and that her espousal would have been incomplete if she had not married a Catholic, and a true one. All this has disturbed me, and I intend to turn over a new leaf. I am running into years; and, although I have, probably, thirty years of life before me, I must brush up as if the end were near. I am awfully sorry I was not at the rails with Bittra and Ormsby this morning; but we shall all be together at Holy Communion the Sunday after they return from the Continent. By Jove! there goes the Angelus; and twelve is the hour to start the boat!"

He took off his hat, and we said the *Angelus* in silence together. I noticed the silver gathering over his ears, and the black hair was visibly thinning on the top. I watched him keenly for those few seconds. I did not know that those musi-

cal strains of the midday Angelus were his death-knell—the ringing up of the great stage-manager, Death, for his *volté subito* —his leap through the ring to eternity.

XXVII.—The "Star of the Sea."

There was a vast crowd assembled down where the extemporized pier jutted into the creek, and where the new fishing boat, perfect in all her equipments, lolled and rolled on the heaving of the tide. Her high mast made an arc of a circle in the warm June air, as the soft, round wavelets lifted her; and many was the comment made on her by those whose eyes had never rested but on the tarred canvas of the coracle.

"She has a list to port!" said an old mariner, critically.

"Where's yer eyes, Jur?" cried another. "Don't ye see she lanes to stabbord?"

"I'll bet dhrinks all round she's level as the althar," said a third.

"'Twill take six min to navigate her," cried an old salt, who had been around the world.

"'Tis aisy to get 'em for the big wages the priest is offering."

"How much?" cried a mariner from Moydore.

"Fifteen shillings a week, an' a share in the profits."

"Here's the capt'n and the priests. Now, boys, for a cheer."

And there was a cheer that made the ocean shiver, and fluttered the flags over the tents, and made even the trick-o'-the-loop men pause in their honest avocation, and the orange-sellers hold their wares suspended in midair.

"Is that him?" was the cry, as Father Letheby, his face aglow with excitement and pride, came down the by-path to the pier.

"That's him, God bless him!" said the Kilronan men. "'Twas a lucky day brought him among us. What are yere priests doing?"

"Divil a bit!" said the strangers, who felt themselves humiliated.

There was a ring of merchants around Father Letheby, the shopkeepers over from Kilkeel and Loughboro' who had subscribed to the balance of local aid required by the Board of Works. They scanned the boat critically, and shuffled, in imagination, the boundless profits that were to accrue.

A light breeze blew off the land, which was another favorable omen; and it was reported that the coast-guards had seen that morning the Manx fishing fleet about twelve miles to the south'ard.

There had been a slight dispute between Father Letheby and Campion about the naming of the craft, the latter demanding that she should be called the "Bittra Campion of Kilronan," and Father Letheby being equally determined that she should be called the "Star of the Sea." Bittra, herself, settled the dispute, as, standing in the prow of the boat, she flung a bottle of champagne on the deck, and said tremulously: "I name her the 'Star of the Sea.'"

But she grew pale, and almost fainted, as the heavy bottle, without a break, pirouetted down between sails and cordage, and seeking an opening in the gunwale of the boat flopped into six fathoms of sea-water.

It was a dread omen, and all felt it. Nothing could have been more inauspicious or unlucky. But the Celtic wit and kindness came to her aid.

"Never mind, Miss; 'tisn't you, but the d—d old hulk that's unlucky."

"Thim bottles are made of sheet-iron; they're so tick they don't hould a glassful."

"One big cheer, byes, for the 'Star of the Say.'"

It was a big cheer; but somehow there was a faltering note somewhere; and when Father Letheby handed Bittra ashore and the decks were cleared, and the crew summoned to make her ready to clear off, the men held back, cowed and afraid.

"You miserable cowards," said Father Letheby; "afraid of every little accident! I'll not let one of you now aboard; I'll get a crew of men from Moydore!"

This stung them to the quick; and when a few Moydore boys stood forward and volunteered, they were rudely flung aside by the four stalwart fishermen, and we went near having a good free fight to crown the morning's proceedings. Yet it was easy to see that their hearts were heavy with superstition and fear; and it was just at this crisis that Campion stepped forward and offered himself as captain and helmsman. There was a genuine ringing cheer when he walked down her deck; for everyone knew what a splendid seaman he was, and it is exhilarating to see a strong man, self-reliant and confident, assume an authority and premiership by natural right, where weaklings are timid and irresolute. The clouds moved off from Father Letheby's face only to gather more deeply upon poor Bittra's. Campion saw it and came over to where she stood, leaning on Ormsby's arm.

"I would be miserable up at that old castle, mignonne," he said fondly, "when you and Ormsby depart. It is only a few hours at sea, and it will give nerve to these poor fellows."

"Father! father!" was all that she could say through her tears. What dreadful forebodings filled that gentle heart!

"Tell her it's all right, Ormsby!" Campion said, turning away from the tearful face. "You know all about the sea, and that there's no danger. What a noble craft she is! Good-by, little woman! You have no time to lose if you want to catch the mail. Good-by, Ormsby! Take care of her!"

He choked down his emotion as he kissed his child, and then sprang on deck.

"All right, lads! Ease off her head first! There, cast away aft!"

And the pretty craft was caught up by the flowing tide; and with the strong hand at the helm, floated calmly down the deep creek until she reached a wider space, where the wind could catch her. Then they raised a white sail, half-mast high, and she leaned over to the pressure until she shot out amongst the breakers, and her mainsail and top-sail shook out to the breeze, and she cut the calm sea like

a plough in the furrow, and the waters curled and whitened and closed in her wake. Then, at a signal, her pennant was hauled to the masthead; and every eye could read in blue letters on a white ground "Star of the Sea." There was a tremendous cheer, and the fishing-boat went forward to her fate.

Long after the crowd had dispersed, two figures leaned on the battlements of the bridge that spanned the fiord higher up near the great house. Bittra fluttered her little handkerchief as long as the dark speck at the helm could be discerned. Then the boat, now but a tiny white feather in the distance, was lost in the haze; and Bittra and her husband set out on their wedding journey.

As we went home, Father Letheby showed me a letter received that morning from the manager of the great firm at Loughboro', complaining that the work lately sent from the Kilronan factory was very imperfect, and, indeed, unsalable, and calling for the first instalment payable on the machines.

"I called the girls' attention to this," he said, "some weeks ago, when the first complaints were made; and some pouted, and some said they were doing too much for the wages I gave them, although, to encourage them, I gave them nearly double what I had stipulated for, and have left myself without a penny to meet this first instalment."

"Come," I said, "this won't do. Let us go in and see all about this!"

We went upstairs to the great room, to find it empty of workers. The girl who was placed in the position of superintendent was knitting in a corner, and rose as we entered.

"Where are the girls, Kate?" he said, not unkindly.

"I don't know, your reverence. They were saying yesterday that this should be a holiday."

"They knew all this work was waiting, and that the manager was complaining."

"They did, indeed, your reverence. I told them so, and one said: 'Let them wait.' They're grumbling about the wages, though they were never better off in their lives before."

"Are they all of the same mind in that matter?"

"Oh, no, your reverence. Nine of the girls are anxious, and are really grateful for the work; but there are three doxies, who have bachelors, if you please, and they think themselves quite above the work."

"I see. I think I know them. They won't come here again. Can you supply their places?"

"Easy enough, your reverence, but—"

"Never mind. I'll do that myself."

He did. He dismissed the recalcitrants promptly; but when it became a question of obtaining substitutes, it was not so easy.

The rest of the girls went to work the following day; but as they passed through the village in the evening on the way home, they were hooted unmercifully, called "staggeens," "thraitors," "informers," and, as a result, remained at home, and sent in their resignation to Father Letheby. Not that the entire body of villagers sympathized with this disgraceful conduct; but the powers of evil are more aggressive than the agents of goodness; and the children of darkness are wiser in their generation than the children of light. I suppose it is the same the wide world over; but, of a surety, in Ireland one rebel makes a thousand. No one thinks himself called upon to be a martyr or witness to the right. Of course, Father Letheby had sympathizers; but they limited their sympathy to kindly criticism:

"He was well in his way, making ladies of thim that ought to be diggin' praties in the fields."

"He's young, Maurya; when he gets oulder, he'll know betther."

"Shure, they were bad enough to say he was puttin' the money in his own pocket, and dem goin' to their juty every month."

"I hard my lady with the fringes and the curls and the cuffs say that the poor priest was turning a good pinny by it; and that he larned the thrade from his father."

"The dirty whipster; an' I saw the chops and the steaks goin' in her door, where a fryin' pan was never known to sing before."

"An' her kid gloves an' her bonnet on Sunday. Begor, the Lady G— is nothin' to her."

"Well, the poor priest is well rid av thim, however. I suppose 'twill be shut up now."

Nevertheless, the girls never came back. The terror of some nameless, undefined apprehension hung over them.

But I am anticipating. We dined with Father Letheby the evening of this eventful day. We had a pretty large party of priests; for a good many had come over to witness the launch of the fishing boat. And, Father Letheby's star being in the ascendant, he had a few worshippers, unenvious, except with the noble emulation of imitating him. This is the rarest, but most glorious success that life holds forth to the young and the brave. Fame is but a breath; Honor but the paint and tinsel of the stage; Wealth an intolerable burden; but the fire of noble rivalry struck from the souls of the young in the glow of enthusiasm—here is the only guerdon that the world can give to noble endeavor, and the kingly promises of success. And my brave curate, notwithstanding the reverses of the morning, rose to the occasion, kindled by the sincere applause that rang around him for noble efforts that had passed into completeness and fruition; and I, an old man, just about to make my bow and exit, felt almost young again, as the contagion of youth touched me, and I saw their eyes straining afar after the magnificent possibilities of the future. God bless them! for they need every square inch of energy and enthusiasm to meet the disappointments and defeats, the lack of sympathy and appreciation, and the superabundance of criticism that await them. Dear me! if only the young had fair play and the tonic of a kindly word—but no, kind words appear to be weighed out like gold; and then comes deadly depression and heart-searching, and all brave courage is extinguished, and all noble aspirations checked, until in middle age we find only the dried-up, cauterized, wizened soul, taught by dread experience to be reticent and cautious, and to allow splendid opportunities to pass unutilized, rather than risk the chances of one defeat. And the epitaph on these dead souls is: *Foris pugnae, intus timores.*

This evening we let ourselves out bravely. It was a great occasion; we were all proud of the success of my brave young confrère; and when Father Duff rose to propose his health, the table rang and rocked with our applause. The westering sun threw a soft glory over the beautiful flowers and plants that decorated the table, and lingered long in the ruby flames of the glasses; the room was filled with a hundred odors from plant and shrub, and the blood of grapes that were crushed in the wine-presses of Languedoc and Dauphiny; and from afar through the open window came the scented June air and the murmurs of the ever restless sea. Father Duff spoke well, and feelingly, and generously, and wound up a fine, eloquent speech with the words:

"And whilst we heartily wish him many years of increased utility in wider and loftier spheres of action, and, with successful work, the laurels and the prizes that should follow it, may we be tempted to follow his noble initiative, and to learn that the very war against difficulties, and their conquest, is one of the richest prizes of labor and effort, and that toil and battle, even of themselves, have the faculty of ennobling and refining."

Then we all stood up, with our glasses poised, and sang: "For he's a right good fellow." There were greetings of "Ad multos annos," etc.; and just then there came across the fields from the direction of the pier a low, wailing sound, so thin and faint that we almost doubted the testimony of our ears. Presently it was renewed, in increased volume, then died away again as the land breeze caught it and carried it out to sea. We looked at one another in surprise, and Father Letheby, somewhat disturbed, said:

"I did not know that any of our people was dead."

"You expected no funeral this evening?"

"No! I got no intimation that any one was to be buried."

Then he rose to respond to the toast of his health. He spoke well, and with a good deal of grateful feeling; and he seemed to appreciate mostly the generous congratulations of the younger clergy, whom he had gathered around him. But ever and anon, that wail for the dead broke over the moorland, and interrupted his glowing periods, until it came quite close

to the village, and appeared to be circling round the house in dismal, funereal tones of agony and distress.

"I must bring my remarks to an abrupt conclusion, gentlemen," he said, anxiously; "something is seriously wrong in the village, and I must go and see."

He had not far to go. For now, a tumultuous throng had burst into the village, as we could feel by the hurried tramp of feet, and the sound of many voices, and the awful accents of hysterical women raising that chaunt for the dead that is so well known in Ireland. The crowd gathered in thick masses around the door and we went out.

"She's gone, your reverence, and they are all drowned."

"Sunk by a steamer —"

"Struck her foreships —"

"No! abaft—"

"The captain's drowned —"

"Can't you let the min spake for theirselves," said Jem Deady, who assumed at once the office of Master of Ceremonies. "Bring these fellows for'ard, and let them tell the priest."

They were brought forward, the four fishermen, but were not too well able to sustain conversation, much less to detail a thrilling narrative of events; for the poor fellows had been filled up to the epiglottis with whiskey, and were in momentary peril of asphyxia. By piecing and patching their ejaculations together, however, it was ascertained that the "Star of the Sea" had a glorious run to the fishing fleet, was welcomed cheerily by the Manx boats, and even more enthusiastically by the Cherbourg fleet; had made all arrangements for the sale of her fish; and then, with renewed vigor, was making for home. The haze that had hung over the sea all the morning had deepened, however, into a thick fog; and one wary old fisherman had ventured to warn Campion that he had too much way on, and to keep a good lookout. He laughed at the notion of their meeting any vessel in those desolate waters, and had freed the helm for a moment whilst he lit a cigar, when just then there was a shout, and a large steamer loomed out of the fog, running at right angles with the fishing-craft. Screams of

warning came from the steamer, her fog-whistle was sounded, but Campion took it coolly.

"He thought it was the wather-witch, the 'Halcyonia,' he had, your reverence, and she swung to the touch of a baby's finger."

But the heavy craft was not so obedient, and Campion's attempt to show his seamanship was disastrous. He ran right under the steamer's nose, and had just almost cleared her when her prow struck the boat, six or eight feet from the stern, sheered off her helm and steering apparatus as if cut with a knife, and struck Campion as he fell. Then in a moment the boat filled and careened over, throwing her crew into the sea. The four fishermen were saved, two by clinging to the suspended anchors of the steamer, two by ropes flung from the deck. Campion went down.

"The last we saw of him was his black head bobbing in the wather; and, faith, it wasn't his prayers he was sayin'."

Here, indeed, was the dread descent of the sword on Damocles. And all looked to Father Letheby to know what he would say. He received the dread intelligence, which foreboded ruin to himself and others, like a man, and merely turned to the expectant crowd and said:

"Get these poor fellows home as soon as possible. Their clothes are dripping wet, and they'll catch their death of cold."

True, indeed, there were little pools of water in the hall where the shipwrecked fishermen were standing.

As we turned to go in, whilst the crowd dispersed, Jem Deady took occasion to whisper:

"Look here, your reverence, 'twas all dhrink."

Jem had kept his pledge for six weeks, and by virtue thereof assumed all the privileges of a reformer.

It was a dread ending of the day's business, and it came with crushing effect on the soul of Father Letheby. They were bad omens—the revolt at the factory and the destruction of the boat. We remained for hours talking the thing over, whilst my thoughts ran away to the happy girl who was just then speeding from Kingstown on her bridal tour. I followed her in imagination through smoky England to

sunny France. I saw her, leaning on her husband, as he led her from church to church, from gallery to gallery, in the mediæval cities of the Continent; I saw her cross from the Riviera into Italy, and I realized her enthusiasm as she passed, mute and wonder-stricken, from miracle to miracle of art and faith, in that happy home of Catholicism. I could think of her even kneeling at the feet of the Supreme Pontiff whilst she begged a special blessing on her father, and he, rolling with the tide, a dead mass in ooze and slime, and uncouth monsters swimming around him in curiosity and fear, and his hands clutching the green and purple *algæ* of the deep.

Someone asked:

"Was the boat insured?"

"No," said Father Letheby. "We were but waiting the result of her trial trip to make that all right."

"Then the committee are responsible for the whole thing?"

"I suppose so," said Father Letheby, gloomily.

"I should rather think not," said Father Duff, who was quietly turning over the leaves of an album. "Depend upon it, the Board of Works never allowed her to leave her wharf without having her fully insured, at least for the amount payable by the Board!"

"Do you think so?" said Father Letheby, as the cloud lifted a little at these words.

"I know it," said Father Duff, emphatically.

After a little time, and ever so many expressions of sympathy, the guests departed and left us alone. In a few minutes a knock came to the door, and Lizzie summoned Father Letheby.

"You're wanting just for a minute, sir."

He went out, leaving the door ajar. I heard Father Duff saying with emphasis:

"I am deputed to tell you, Letheby, that we are all determined to stand by you in this affair, no matter what it costs. As for myself, I want to assure you that if you are good enough to trust me, I can see my way to tide you over the crisis."

"Ten thousand thanks, Duff," Father Letheby replied. "I shall show you my friendship for you by demanding your assistance should I need it."

He came in to tell me.

"Never mind," I said; "I heard it all, God bless them!"

I then regretted, for the first time in my life, that I had not loved money; I would have given a good deal for the luxury of drawing a big check with these brave young fellows.

I remained till twelve o'clock, debating all possibilities, forecasting, projecting all manner of plans. Now and then a stifled wail came up from the village. We agreed that Bittra should be allowed to proceed on her wedding trip, and that when she returned we would break the dreadful news as gently as possible.

"No chance of seeing the dread accident in the London papers?"

"None! It cannot reach London before to-morrow night. They will then be in Paris."

FATHER EUSEBIO KINO, S.J., AND THE JESUIT MISSIONS IN ARIZONA.[1]

THE activity of the man whom I propose to sketch here has not hitherto received that measure of appreciation and notice in the annals of American colonization which it unquestionably deserves. Eusebio Kino[2] was born in the city of Trento, in the Italian portion of the Tyrol. He was a near relative of the renowned Martino Martini, his townsman, a Jesuit who, when Kino was a boy, taught the rudiments of Christianity and the natural sciences to the Chinese Emperor and the *litterati* at the imperial court, and to whom we owe the

[1] For the subject-matter of the present article the writer is greatly indebted to the work of Jose Ortega, a Mexican Jesuit, who wrote a memoir between 1751 and 1753, entitled, *Apostolicos Alfanes de la Compañia de Jesus en la America Septentrional.*

[2] The original form of the name was probably *Chino.*

first correct geographical description of the Celestial Empire, together with its history in a European language. While mortally ill in the college of Ala in the Tyrol, young Kino made a vow that if, through the intercession of St. Francis Xavier, he should be restored to health, he would consecrate his life to the foreign missions.

Like Martini, Kino had a mathematical turn of mind. Astronomy and cosmography were the sciences which attracted him most. While a teacher in the Jesuit college of Ingolstadt, the Duke of Bavaria offered him the chair of mathematical sciences at the university of that city, whose students numbered several thousands; but he preferred the work of the foreign missions, and at his request he was allowed to join the band of Jesuit Fathers who set out to preach the Gospel among the Indians of New Spain (Mexico). It is the history of the thirty years which he spent in northwestern Mexico and in Arizona which I propose to treat here.

P. Kino set out for America about the year 1680. He arrived in the city of Mexico in 1681, at a time when the Fathers teaching at the university of the then capital of the New World were busy observing the course of a comet then on the horizon. As his excellent astronomical attainments enabled him to facilitate the labors of the learned faculty, he was prevailed upon to delay his journey onward to the immediate field of his prospective labors of preaching the Gospel to the Indians. About the same time an expedition was being fitted out to make the first geographical tour of the peninsula of California, and Father Kino was pressed into service as royal cosmographer. One or two years were spent in the work of exploration, at the end of which he was finally permitted, as superior of a band of missionaries, to begin the work of evangelizing the scattered natives of those bleak and uninviting shores.

Although Father Salvatierra must always be considered the great apostle of Lower California, because it was due mainly to his arduous labors during the last years of the seventeenth and the first quarter of the eighteenth century that the majority of the aboriginal inhabitants of that peninsula were actually con-

verted to the faith, nevertheless Father Kino was the pioneer who opened up the work, about the year 1683. It was he who, in company with Father Piccolo and others, established the first missions, laboring hard and faithfully for two years and making many converts. But owing to the barrenness of the country, the missionary establishments could not be made self-sustaining, and as no funds from abroad were then available, Kino and his companions were recalled, and the missions were for a time abandoned, until 1697, when a fresh attempt to establish permanent missions was made by Salvatierra.

At the beginning of 1686 Father Kino was in Mexico City; but by the end of the same year he had advanced to the Pimeria Alta, the frontiers of civilization. The territory bearing this name at the end of the seventeenth century was so called from the Pima Indians. One half of it lies in Arizona, the other half in northwestern Mexico. It was bounded on the north by the river Gila, on the east by the line now dividing New Mexico from Arizona and the mountain range of the Sierra Madre, on the south by about the 31st degree of latitude, and on the west by the Gulf of California and the Colorado River. It thus formed an irregular quadrangle upwards of 250 miles long and nearly as wide. The territory immediately south of Pimeria Alta, extending as far as the mouth of the river Yaqui, south of the port of Guymas, and lying between the Sierra Madre and the Gulf of California, was known as Pimeria Baja (Lower Pimeria).

Father Kino may justly claim the title of Apostle of the Pimeria Alta, or rather of southern Arizona; for, although the Franciscan Marco da Nizza had during the first half of the sixteenth century crossed Arizona and reached a place called by the natives Bacapá, not over fifty miles from the Gulf of California, very near the boundary line between Arizona and Mexico, the work he accomplished was rather that of an explorer than that of a missionary. It is true, indeed, that the Franciscan Fathers had penetrated into northern Arizona from New Mexico during the first half of the seventeenth century, and had evangelized the Moqui Indians, but the year 1680 saw a general insurrection of the aborigines of the Moqui

country and of New Mexico, during which nearly all the Franciscan missionaries perished. New Fathers took the places of their martyred confrères and succeeded in the course of time in reconciling to the Church the apostate tribes of New Mexico; but the Moquis of Arizona relapsed permanently into idolatry. For nearly a century the Franciscans from the east and the Jesuits from the south endeavored to reëstablish themselves in their midst, but in vain. To this day the remnant of that tribe remains unconverted.

When Father Kino reached the Pimeria Alta, the inhabitants of Pimeria Baja, who spoke the same language, had already learned something of the beneficent influence of the Gospel. Some of the tribesmen had more than once sent down deputations to the Fathers, requesting them that missionaries be sent to settle in their midst to afford them an opportunity of learning the teachings of Christianity. Father Kino was appointed superior of these future new missions. He gives us the names of some of his companions which should be preserved to history. One of them, who died a martyr and is spoken of by Ortega as Venerable, was a Sicilian by the name of Saeta; another an Italian called Da Calice, and another a Spaniard named Campos.

The Pima Indians were naturally gentle and tractable, and as they themselves had asked to be instructed in the religion already professed by the neighboring Indians in the south, Father Kino lost no time in laying the foundations of a new mission at a place which was then thickly settled, some forty miles south of the present Arizona-Mexico international boundary line, and perhaps 125 miles east of the Gulf of California. A church and a priest's house were begun, and the Indians were invited to settle in a pueblo round about a church which he built for them. He named the new mission Los Dolores, and made it his home and headquarters to the end of his missionary days. Leaving the material works and the spiritual instruction of the converts in charge of one of his companions, Father Kino, a few weeks after his arrival at Los Dolores, travelled westward, and some twenty-seven of our miles further on established the mission of San Ignacio, which still marks a

station on the Sonora Railway, running from Nogales, Arizona, to Guaymas on the Gulf of California, although hardly a vestige remains of the once flourishing mission of Los Dolores. During the year 1686 and 1687 another mission was founded north of San Ignacio, about half way between it and the present boundary of Arizona; it was called San José de Himeris. A fourth pueblo and mission was established north of Los Dolores, about equidistant from it and Arizona, under the patronage of Nuestra Señora de los Remedios.

Father Kino does not seem to have crossed what is now United States territory until the year 1690. Salvatierra had previously been appointed Visitor to the missions in the provinces of Sonora and Sinaloa; and during that year, in the discharge of his duties, and accompanied by Kino, he inspected Los Dolores, San Ignacio, San José de Himeris, San Pedro y Pablo, and Santa Maria Magdalena; the last two being new missions but recently established near the borders of Arizona. On their way to an Indian hamlet, still known by its old name, Cocospera, where they contemplated opening another mission, they passed through two settlements called Saric and Tucubabia. At the latter place, they tell us, seven hundred Indians gathered around them to hear them speak of the religion of the white men.

Evidently there had been occasional intercourse of the northern Pimas with those of the south. These were already gathered into pueblos, and peacefully lived the lives of civilized Christian men, and enjoyed the comforts and abundance which certain improved agricultural methods introduced by the missionaries afforded them. It was natural that a desire should be engendered in the northern tribesmen to share with their countrymen of the south the benefits which the presence of the Padres never failed to insure. As Kino and Salvatierra were about to leave Tucubabia for Cocospera a deputation of Indians from the neighborhood of modern Tucson, distant from Tucubabia not less than seventy-five miles, presented themselves to the Fathers. The news that they were making a tour of inspection for the purpose of establishing new missions had travelled northward to two well-developed settlements, Tumaga-

cori and Bac. The first became known later on as San Cayetano (St. Cajetan) Cumagacori; and Bac, which is the present Indian mission near Tucson, was given the name of San Xavier del Bac. The Pima Indians, scattered over a territory extending nearly 500 miles south of the river Gila, were divided into numerous sub-tribes, each of them having its own name and *Cacique* or chief. Thus those inhabiting the country around Tucson were known as Pima Subaypuris, whilst those on the west of them were called Pima Papagos by the Spaniards of the first half of the seventeenth century.

The messengers presented themselves to Kino and Salvatierra with rudely made crosses in their hands, to show their desire of embracing the Christian religion, and, on their knees and in the name of their chiefs, begged the priests to receive them into the Church and to assign them missionaries to instruct them in the Faith. Touched by the sincerity of these wild children of the south, the two apostolic men decided to visit the Arizona Indians in their own homes. The first settlement of Subaypuris through which they passed was called Guevavi. Thence they went to Tumagacori, where many prominent men from fifty miles around had gathered to meet them under green bowers, which had been raised to protect the large crowds of Indians from the heat of the sun. These tabernacles became the first Christian places of worship in honor of the true God in southern Arizona. A few days were spent in instructing the people in the rudiments of religion, in baptizing the little ones and a few of the adults who, it was feared, might not live to see the missionaries return. From this place the Fathers proceeded to Suamca. Here too the first seeds of the Gospel were sown, after which the two missionaries went to Cocospera, where they parted company, Salvatierra to continue his visitation, and Kino to continue the work of the missions already opened south of the Arizona line, on which he spent the years 1691, 1692, and 1693.

In November, 1694, Father Kino visited Arizona for the second time, stopping at San Xavier del Bac, Guevavi, and Suamca, to instruct the adults, baptize the infants, and confirm all in the faith. At each place he instructed the chiefs

how to till the land, gave them seeds which they were to plant and cultivate. As a rule he had a number of converted Indians from the mission of Dolores, or from those further south, to accompany him. These drove herds of cattle, sheep, and hogs, some of which were to be left in the care of the Indians, at the different pueblos, to multiply. His first visit to a new territory was usually for the purpose of exploring it and to impart the first notions of Christianity. On the second the foundations of a mission were laid, that is, catechists (one or more Christian Indians) were appointed, who at the same time acted as mechanical and agricultural instructors. Thus, the first steps were taken to insure not only a civilized mode of life, but also to provide a permanent support for the mission, with a resident priest, whenever that might seem advisable or possible. In the meantime visits were frequently made for the purpose of confirming the catechumens and rendering them steadfast in their attachment to the Christian religion. Such were substantially the methods of evangelization followed by both the Franciscans and the Jesuits, during the seventeenth century, all along the line from the Gulf of Mexico to the Pacific Ocean. Hundreds of devoted, saintly and often learned men from these two religious orders were constantly engaged in travelling northward, extending year by year the boundaries of civilization through Texas, New Mexico, Arizona, and California.

From Suamca Father Kino turned to the northwest as far as the Gila River. He found the country from the Santa Crux to the confluence of the Gila and the Colorado dotted with Indian villages, which, judging from the figures he gives in several places, must have numbered at least 20,000 inhabitants. He reached the Gila near the famous Casa Grande. "In this locality," he writes, according to Ortega, "we found an old and large house, which is yet standing, four stories high. Around it the ruins of several others were to be seen, which indicated that in past ages there had been a large town." Father Kino elsewhere in his memoirs states that in many other places, East, North, and West,

there were to be seen vestiges and ruins of ancient towns. Of many of these he knew by report, but he himself had seen some of them. It is an ancient tradition, accepted by the historians of New Spain, that the old Mexican nation had emigrated from these interior regions to make new settlements, and that this neighborhood, on the Gila, was one of them. Between the garrison (*presidio*) of Yanos and Chihuahua, other large houses (*casas grandes*) are to be seen, which at one time must have formed another of the towns founded by them during their peregrinations, which ended by their building the city of Mexico. From Father Kino's notes we glean that he felt convinced that this territory is identical with that which Marco da Mizza (who says that he visited all these countries in 1539) calls the "Land of the Seven Cities."

The present European settlers around Phœnix, in Arizona, who by judicious irrigation are turning deserts into gardens, are but imitators of the Aztecs of many centuries ago. Kino had felt surprise to think that a town should ever have been built where Casa Grande stood, several miles away from the river, and in a district where not a drop of water could be found. On examination he discovered that a large canal was still plainly traceable, twenty feet wide, and lined with high artificial embankments, which at one time brought water to the ancient city, and continued many miles beyond for the evident purpose of fertilizing the arid plains.

Father Daniel Janusqui, in charge of the mission at Tubutama, had with him an Indian, who was a stranger to the Pimas, but a skilful herdsman. His business was to look after the cattle of the mission,—an important charge in the eyes of the plain folk of the pueblo, several of whom worked under him. Like the imprudent and overbearing taskmaster that he was, he undertook to whip one of the Pima boys while Father Janusqui was absent. His cries attracted the youth's relatives, who killed the obnoxious stranger on the spot, and then, fearing punishment, gathered into a band of outlaws all the malcontents in the settlement who had not found the Christian mode of life to their taste.

To the number of forty they passed to the mission of Caborca, and after piercing with arrows the resident priest—Father Saeta,—burned the church and rectory and slaughtered the cattle.[3]

Father Kino had just returned to Los Dolores from his trip into Arizona, when a messenger arrived with the news of the catastrophe. Accompanied by the Cacique of Dolores and a large number of his people, he went immediately to Caborca to perform the last rites over the remains of his martyred brother missionary, dispatching at the same time a courier to the nearest military post in Sonora, in order that he might have protection for the Christians against the rebels. It is to be regretted that the soldiers, in their blind zeal to avenge their countryman's death, killed some fifty Pimas, of whom, it was afterwards juridically proved, only five were guilty. The slaughter naturally infuriated the surviving tribesmen, who promptly destroyed the churches and all other property belonging to the missions of Caborca, San Ignacio, San José de los Himeris, and of Santa Maria Magdalena, and then withdrew to the mountains. A general insurrection of the Pimas was feared, and more soldiers were called in to suppress it. But, with Kino as a mediator, and on the promise of the Indians to deliver into the hands of the authorities the instigators of the murder of Father Saeta, peace was reëstablished. At the request of the missionaries, especially the eloquent pleadings of Father Da Calice, the lives of the culprits were spared, and the clemency shown by the Spaniards on this occasion regained them the former friendship of the Indians, who set to work to rebuild all the mission houses destroyed by them. Meanwhile the news had got to Mexico City that Pimeria Alta was in a state of rebellion, and that Father Kino's converts had abandoned the Christian faith. This prevented the missionaries, who were

[3] Father Saeta died embracing a large crucifix, which, for many years after, was an object of special veneration among the Christians of Northwestern Mexico and Southern Arizona. In the year 1751 it was still kept as a relic in the mission church of Orispe, some 125 miles south of Tombstone, Arizona. The remains of Father Saeta were buried in the church of another mission called Cucurve.

just then to be sent to take charge of the missions in Arizona, from setting out for their new field of labor. But these were not the only reasons which made Father Kino fear that his missions in the Pimeria Alta would meet with the fate of those which he had begun in Lower California, and on which he had apparently wasted two years of fruitless toil.

During the twenty years spent in Pimeria Alta Father Kino and his Pima Indians were constantly in danger from neighboring savage tribes. On the north there were the marauding and savage Apaches; in the southeast were the Yaquis, who, intrenched in their mountain fastnesses, maintain to this day a semi-independence of the Mexican Government. The Yaquis, and especially the Apaches, not only impeded the evangelization of the peace-loving Pimas, but were a constant menace to the very existence of the pueblos, and of the white settlements of Sonora and Sinaloa. The Apaches may be said to have lived by rapine during the greater part of the seventeenth and eighteenth centuries. At the time of Father Kino's missionary labors among the Pimas their raids were frequent. They would leave their cheerless homes in the north and travel for weeks at a time through the deserts, or along the valleys of the Sierra Madre, to the confines of civilization, and then, under cover of the night, make sudden incursions, like beasts of prey, into the nearest white settlement or Indian pueblo, set fire to it and massacre the inhabitants. Before news could reach the garrison or the town, fleet-footed as deer, they disappeared with their booty in the desert, or in the *barrancas* of the Sierra Madre. The Pima Subaypuris of Arizona were their neighbors, and more than once had been accused by the whites of Sonora and Sinaloa of being responsible for these raids. Father Kino's most distasteful task for two decades was to prove to his ecclesiastical and civil superiors in Mexico and in Europe that his converts and neophytes, instead of being allies, were the victims of the Apaches. He needed scores of co-laborers to instruct those who never tired begging for the bread of life; but now, owing to misrepresentations and calumnies,

he was threatened with the withdrawal of his four or five companions, and the forced abandonment of the missions of Upper Pimeria.

To prevent the catastrophe he decided to journey to Mexico City, not less than 1,500 miles away, to plead in person the cause of his beloved children in Pimeria Alta. He covered the distance in just seven weeks, never omitting the celebration of the Holy Sacrifice for a single day. On January 6, 1696, he reached the capital, having travelled on horseback in the average more than twenty-seven miles daily for fifty-six consecutive days, which was surely no slight task for a man beyond the age of fifty. By the middle of May, 1696, he was back at his post at Los Dolores. He had been accompanied on his way by some Spaniards, who, on nearing Los Dolores, left him while he turned aside to pay a visit to one of the Fathers who was stationed a few miles from the regular track. During his absence the company of travellers were set upon and massacred to a man,—whether by the Yaquis or the Apaches is difficult to ascertain from the report. Thus he escaped death. In Mexico he had been promised five Fathers whom he wished to place on the missions of Arizona. The news of his arrival in Dolores and that new missionaries were coming spread among the natives, and in a few days numerous deputations were pouring in to greet him from the country several hundred miles around, each deputation putting forth claims for a missionary in behalf of their respective district. Kino promised to send them priests for their instruction; but in the meantime fresh rumors had reached Mexico against the poor natives.

It was reported that Father Kino himself had been killed, that all his companions were in constant danger of their lives, that the converts could not be relied upon, that the Subaypuris had become the allies of the Apaches, and that after all in the Pimeria Alta there were but few Indians. Accordingly the five promised missionaries were not sent. In the autumn of 1696 Father Kino visited southeastern Arizona for the third time, and under his supervision a church was begun in Quiburi, the inhabitants of which built an adobe wall around their town in order to guard against Apache assaults. There were from four

to five hundred inhabitants. The new church was called San Pablo de Quiburi. During Father Kino's stay the son of Coro, the brave chief of Quiburi, was baptized. In January of the following year we find the missionary preaching and baptizing in San Xavier del Bac, and by the end of March he was back again at San Pablo de Quiburi, having meanwhile visited the settlements of San Luis, San Cayetano, Santa Maria and San Geronimo. During this trip he had as companion Father Ruiz de Contreras, who was left in charge of the mission of Suamca, whence he attended also that of Cocospera. The latter seems to have been the first Catholic priest to reside in southern Arizona. Kino was at home at Los Dolores in September, when he received another embassy from the Subaypuris. They had come three hundred miles to beg him to send them a missionary, and on learning that he could give them none, they set out for Bezaraca, two hundred miles further south, to ask help from the superior of the Sonora mission. Father Kino went with them, and although they did not then get what they sought, their journey had the effect of dispelling all doubt from the minds of the authorities as to the loyalty and the genuine desire of these Indians to embrace the true faith. Through the influence of the Fathers, the military chief of Sonora was persuaded to send a company of soldiers to reconnoitre the country. These were drafted from a distant garrison in another part of the country. It so happened that they and Father Kino, by different routes, arrived on the same day, November 9, 1697, at San Pablo de Quiburi, and found the excited town in the midst of a war dance. Fifteen of the braves were bedecked with the scalps of fifteen Apaches whom they had slain in battle the day before. This was positive proof that they were not the allies of the Apaches, and the Spanish soldiers, partly out of friendship for those whom they began now to look upon as allies, and partly from the infection of the barbarous excitement, joined the natives in the dance.

Quiburi stood, I think, on what is now the San Pedro River. When Kino's intention of ascending the stream to its confluence with the Gila was made known to the soldiers, they at first declined to accompany him, alleging that they

were too few in numbers to go so near the Apache country; but they were reassured on being told that they would be met by the Cacique Humari, who was friendly to the inhabitants of Los Dolores, and whose children had already been baptized. Along the San Pedro River, between Quiburi and the Gila as far as Casa Grande, they came across several Indian settlements, with some three thousand souls, and then, turning south, they passed San Xavier del Bac. They entered Los Dolores, returning on December 5, 1697.

On February 5th of this year, the Apaches unexpectedly raided the mission of Cosospera, and sacked it whilst the male population were absent on a foraging expedition. The resident missionary barely escaped with his life. Cocospera is within the boundaries of Mexico. On March 30th a band of the same Apaches, between five and six hundred strong, sacked another hamlet situate not over five miles from Quiburi in Arizona. The fray had not ended when Coro appeared on the field with his braves. "To avoid a general butchery, let ten Apaches and ten Subaypuris contend for the mastery," was the challenge of the Apaches; and it was taken up by the Subaypuris. Within an hour ten Apaches fell, and before their companions could extricate themselves from the subsequent onslaught of the victorious Christians, fifty more were killed; pursuit followed, and before the routed marauders could gain their mountain hiding-places, two hundred and fifty more fell victims of the poisoned arrows of the enemy.[4]

Mississippi City. L. A. DUTTO.

(To be continued.)

[4] The early Spanish writers, speaking of this custom of poisoning arrows, say the poison was extracted from certain herbs, but the method of applying it seems to have been the secret of comparatively few tribes, such as the Pima Subaypuris, whilst the Apaches and the Californians probably knew nothing of it. The West Inidan Islanders of Cuba and Hayti had no poisoned arrows, but Ponce de Leon had scarcely set foot on Florida soil when he was mortally wounded by a poisoned arrow. Very few of the Indians of Central America seem to have known the use of this weapon, but those of the district of Cartagena, in the United States of Colombia, killed thousands of Spaniards with their poisoned arrows, among them the renowned Juan de la Costa. From one end of the continent to the other, we find here and there a tribe making use of poisoned arrows, while their neighbors all around were apparently ignorant of the practice.

ECCLESIASTICAL CHRONOLOGY—December 15, 1898–June 15, 1899.

DECEMBER, 1898.

17. His Eminence Cardinal Vannutelli appointed Protector of the Missionaries of the Congregation of Mary, also of the Daughters of Wisdom.

19. The Right Rev. Albert Pascal, D.D., Vicar-Apostolic of Saskatchewan (Canada), and the Right Rev. Matthew Gibney, D.D., Bishop of Perth (Australia), received in papal audience.

23. Golden Sacerdotal Jubilee of the Right Rev. Thomas W. Wilkinson, D.D., Bishop of Hexham and Newcastle (England).

24. Death of the Right Rev. Thomas Nulty, D.D., Bishop of Meath (Ireland).

29. Foundation and perpetual endowment ($60,000), by the Holy Father, of St. Bede's College (*Collegio Baeda*), Rome, for convert English clergymen preparing for the priesthood.

JANUARY, 1899.

3. Rotal Session of the S. Congregation of Rites to examine into:

(*a*) the question of non-cult in the Beatification of Sister Mary Pelletier, Foundress of the Sisters of the Good Shepherd;

(*b*) the question concerning the fame of the virtues and miracles *in genere* in the Beatification of the Ven. John Martin Moye, Priest of the Foreign Missions, Founder of the Sisters of Providence;

(*c*) the validity of the ordinary and apostolic processes in the Beatification of the Ven. Sister Mary Magdalen, Foundress of the Sisters of the Christian Schools of Mercy.

5. The Right Rev. Thomas Sebastian Byrne, D.D., Bishop of Nashville, received in papal audience.

7. Date of Brief appointing the Right Rev. John W. Shanahan, D.D., Bishop of Harrisburg, Pa.;—of translations of the Most Rev. Denis O'Connor, D.D., and of the Most Rev. Peter

Bourgade, D.D., to the Archiepiscopal Sees of Toronto, and Santa Fé, respectively.

21. Death of His Eminence Cardinal Americo Ferreira dos Santos Silva, Bishop of Porto (Portugal); born January 16, 1829; created Cardinal, May 12, 1879.

22. Pontifical Letter on *Americanism* addressed to His Eminence Cardinal Gibbons.

The Most Rev. Louis Nazaire Bégin, D.D., Archbishop of Quebec, invested with the pallium.

23. Opening of the first Provincial Synod of the Church in New Zealand.

24. Preparatory Session of the S. Congregation of Rites to examine the three miracles proposed for the Beatification of the Ven. Jane de Lestonnac, Foundress of the Order of Daughters of Notre Dame.

27. The Right Rev. Francis Bourne, D.D., Bishop of Southwark, received in papal audience.

Appointment of the Right Rev. Robert Brindle, D.D., D.S.O., Titular Bishop of Hermopolis, Assistant Bishop of Westminster.

FEBRUARY.

1. The Most Rev. John Ireland, D.D., Archbishop of St. Paul, received in papal audience.

3. Death of the Right Rev. William O'Hara, D.D., Bishop of Scranton.

The Right Rev. Peter Joseph Hurth, D.D., Bishop of Dacca (Indoostan), received in papal audience.

11. Ordinary Session of the S. Congregation of Rites to examine:

(*a*) introduction of the Beatification process of the Servant of God Alexis Le Clerc, Foundress of the Institute of Notre Dame;

(*b*) election and concession of St. Alphonsus Maria de Liguori as co-Protector of the city of Nocera dei Pagani.

16–March 14. The Catholic Winter School of America in session at New Orleans.

21. General Session of the S. Congregation of Rites to

examine the two miracles proposed for the Canonization of the Blessed John Baptist de la Salle, Founder of the Brothers of the Christian Schools.

25. Consecration of the Right Rev. Æneas Chisholm, D.D., Bishop of Aberdeen (Scotland).

26. Death of the Right Rev. John Vertin, D.D., Bishop of Sault-Ste-Marie and Marquette, Michigan.

The Right Rev. James Bellord, D.D., appointed to the titular see of Milevis (Numidia) and Vicar-Apostolic of Gibraltar.

MARCH.

1. The Holy Father undergoes an operation for the removal of a cyst.

4. The Most Rev. Alexander Christie, D.D., Bishop of Vancouver's Island, B. C., appointed to the Archiepiscopal See of Oregon.

The Right Rev. G. A. Rouxel, D.D., appointed Auxiliary Bishop of New Orleans.

7. The Knights of Columbus vote $50,000 to establish in the Catholic University of America a chair of American History.

9. Corner-stone of the new College of the Holy Cross laid by the Right Rev. Thomas O'Gorman, D.D., Bishop of Sioux Falls.

12. Solemn *Te Deum* in the Vatican Basilica on the occasion of the twenty-first anniversary of the coronation of Leo XIII, and in thanksgiving for his happy restoration to health.

Consecration of the Right Rev. Robert Brindle, D.D., D.S.O., Titular Bishop of Hermopolis, Assistant Bishop of Westminster.

18. The Right Rev. Mgr. Brindle received in papal audience.

27. Death of the Right Rev. James Duggan, D.D., formerly Bishop of Chicago.

APRIL.

5. The Most Rev. John Ireland, D.D., Archbishop of St. Paul, the Right Rev. James MacGolrick, D.D., Bishop of Duluth, and the Right Rev. Joseph B. Cotter, D.D., Bishop of Winona, received in papal audience.

5. Official announcement of the appointment of the Right Rev. Denis O'Connor, D.D., Bishop of London, Ont., to the Archiepiscopal See of Toronto.

6. The Most Rev. Placide Louis Chapelle, D.D., Archbishop of New Orleans, Apostolic Delegate Extraordinary for Cuba and Puerto Rico, invested with the pallium.

9. The Patriarch St. Joseph announced as a Principal Patron, like his most chaste spouse, the Blessed Virgin Mary, of the Metropolitan See of Westminster (decree dated December 12, 1898), and raised to rank of a double of the First Class with an Octave and a proper Office.

10. Consecration of the Right Rev. G. A. Rouxel, D.D., Auxiliary-Bishop of New Orleans.

12–13. Conference of Catholic Colleges in Chicago.

13. The Most Rev. Benjamin Cavicchioni, Titular Archbishop of Nazianzum, appointed Secretary of the S. Congregation of the Council.

17. Death of His Eminence Cardinal Augustine Bausa, Archbishop of Florence; born February 23, 1821; created Cardinal, May 23, 1887.

Death of the Right Rev. John Ambrose Watterson, D.D., Bishop of Columbus, Ohio.

18. The Right Rev. Patrick James Donahue, D.D., Bishop of Wheeling, W. Va., received in papal audience.

Special Session of the S. Congregation of Rites to examine the question *de martyrio, causa martyrii, et signis seu miraculis*, in the Beatification or the Declaration of Martyrdom of the Ven. Francis Isidore Gagelin, Missionary Apostolic, Pro-Vicar-General of Cochin-China, and of fifty-one companions put to death for the faith, in Cochin-China, Tonquin, and China.

21. License issued from the War Department authorizing erection of a Catholic Chapel on the Government reservation at West Point, for the use of the military.

The Right Rev. James H. Blenk, S.M., D.D., of New Orleans, appointed Bishop of Puerto Rico.

22. His Eminence Cardinal Vaughan, Archbishop of Westminster, received in papal audience.

27. The Right Rev. Mgr. James F. Loughlin, D.D., Chancellor of the Archdiocese of Philadelphia, invested with the

insignia of a Domestic Prelate of the Holy Roman Court of Pope Leo XIII, on the occasion of his Silver Jubilee Mass.

28. The Right Rev. Matthew Gaffney, D.D., appointed Bishop of Meath (Ireland).

30. Decree of Approbation of the two miracles proposed for the Canonization of the Blessed John Baptist de la Salle, Founder of the Institute of the Brothers of the Christian Schools.

MAY.

1. Consecration of the Right Rev. John W. Shanahan, D.D., Bishop of Harrisburg, in the Cathedral of SS. Peter and Paul, Philadelphia;—of the Right Rev. A. J. McGavick, D.D., Bishop of Marcopolis, Auxiliary Bishop of Chicago, in St. Peter's Cathedral, Chicago;—of the Right Rev. James Bellord, D.D., Titular Bishop of Milevis, Vicar-Apostolic of Gibraltar, in St. Dominic's Priory, Haverstock-Hill, London.

The Most Rev. Denis O'Connor, D.D., Archbishop of Toronto, enthroned in his new see.

6. Death of His Eminence Cardinal Krementz, Archbishop of Cologne; born December 1, 1819; created Cardinal, January 16, 1893.

6. *Decretum laudis* approving the Constitutions of the Religious Sisters of the Third Order of St. Francis (Philadelphia Foundation) in the United States, *ad sexennium.*

11. Promulgation of the Universal Jubilee of the Holy Year (1900), in the porch of the Holy Basilica of the Vatican.

16. Conference of Catholic Colleges at St. George's Hall, Southwark, England.

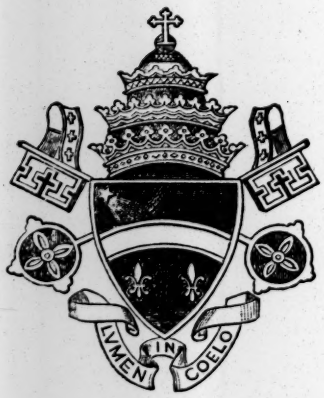
28. Council of the Prelates of Central and South America opened in Rome.

30. Dedication of the new Cathedral of St. Mary, Fargo, North Dakota.

JUNE.

3. Golden Jubilee of Gethsemani Abbey (Trappist), Kentucky.

11. Corner-stone of the Cathedral of the Sacred Heart, Newark, N. J., laid by the Right Rev. W. M. Wigger, D.D., Bishop of Newark.



Analecta.

EX ACTIS LEONIS.

I.

INDICTIO UNIVERSALIS IUBILAEI
ANNI SANCTI
MILLESIMI NONINGENTESIMI.
LEO EPISCOPUS,
SERVUS SERVORUM DEI.

Universis Christifidelibus Praesentes Litteras Inspecturis Salutem et Apostolicam Benedictionem.

Properante ad exitum saeculo, quod annuente Deo Nos ipsi prope totum emensi vivendo sumus, animum volentes induximus rem ex instituto maiorum decernere, quae saluti populo christiano sit, ac simul

UNIVERSAL JUBILEE OF THE
HOLY YEAR.
BULL OF PROMULGATION.
LEO, BISHOP,
SERVANT OF THE SERVANTS OF GOD,

To all the Faithful of Christ who shall read these Letters, Health and Apostolic Benediction.

The century, which, by the grace of God, we have ourselves seen almost from its commencement, draws rapidly to its close. Willingly have we followed the institutions of our predecessors in so order-

curarum Nostrarum, qualescumque in gerendo Pontificatu maximo fuerint, extremum velut vestigium ostendat. IUBILAEUM MAGNUM dicimus, iam inde antiquitus in christianos mores inductum, decessorumque Nostrorum providentia sancitum: quem tradita a patribus consuetudo *Annum sanctum* appellat, tum quod solet esse caeremoniis sanctissimis comitatior, tum maxime quod castigandis moribus renovandisque ad sanctitatem animis adiumenta uberiora suppeditat. Testes ipsi sumus quanto opere is ad salutem valuit qui postremo actus est ritu solemni, Nobis videlicet adolescentibus, Leone XII pontifice maximo: quo tempore magnum tutissimumque religioni publicae theatrum Roma praebuit. Memoria tenemus ac videre propemodum etiam nunc videmur peregrinorum frequentiam: circumeuntem templa augustissima, disposito agmine, multitudinem: viros apostolicos concionantes in publico: celeberrima Urbis loca divinis laudibus personantia: pietatis caritatisque exempla edentem in oculis omnium, magno Cardinalium comitatu, pontificem. Cuius recordatione memoriae ex teming things that they may redound to the good of all Christian peoples, and which may be perhaps for them the last proof of our care in the government of the Sovereign Pontificate. We speak of the Great Jubilee introduced in ancient times among Christian customs and observed by our predecessors, who bestowed upon the years of general jubilee the title of the Holy Year, because it was usual for such a year to be blessed by a greater nnmber of holy ceremonies, as these furnish the most copious means of help for the correction of morals and the leading of souls to sanctity.

We have ourselves seen with our own eyes the fruitful result of the last solemn celebration of the Holy Year. It was in the Pontificate of Leo XII, and we were as yet but in the years of our youth. It was truly a grand sight to see then the manifestations of religious fervor in Rome. We can remember as if the scene were still before our eyes, the immense concourse of pilgrims, the multitudes which flocked processionally to one or other of the great basilicas, the sacred orators who

poribus iis ad ea, quae nunc sunt, mens acerbius revocatur. Earum quippe rerum quas diximus, quaeque si in luce civitatis, nulla re impediente, peragantur, mire alere atque incitare pietatem popularem solent, nunc quidem, mutato Urbis statu, aut nulla facultas est, aut in alieno posita arbitrio.

Utcumque sit, fore confidimus ut salubrium consiliorum adiutor Deus voluntati huic Nostrae, quam in eius gratiam gloriamque suscepimus, cursum prosperum ac sine offensione largiatur. Quo enim spectamus, aut quid volumus? Hoc nempe unice, efficere homines, quanto plures nitendo possumus, salutis aeternae compotes, huiusque rei gratiâ morbis animorum ea ipsa, quae Iesus Christus in potestate Nostra esse voluit, adhibere remedia. Atque id a Nobis non modo munus apostolicum, sed ipsa ratio temporis plane videtur postulare. Non quod recte factorum laudumque christianarum sit sterile saeculum: quin imo abundant, adiuvante Deo, exempla optima, nec virtutum genus est ullum tam excelsum tamque arduum, in quo non excellere magnum numerum videamus: vim namque procreandi

preached in the public streets, and the most frequented quarters of the city resounding with the Divine praises. The Sovereign Pontiff himself, with a numerous suite of Cardinals and in the sight of all the people, gave a noble example of piety and charity.

. From such thoughts as these we turn with renewed sorrow to the times in which we now live; for such practices of piety, when without hindrance they were fulfilled under the eyes of all the citizens, augmented admirably the fervor and piety of the whole people; but now, on account of the changed condition of Rome, it is impossible to renew them, for in order to do so in any measure we must depend upon the arbitration of others. But however that may be, God, who ever blesses salutary counsels, will concede —such is our hope—a success to this our deliberation, undertaken solely for Him and for His glory. At what do we aim or what do we wish? Nothing else truly than to render more easy the way of eternal salvation to the souls confided to us, and for this end to administer to the infirm of spirit those remedies

alendique virtutes habet christiana religio divinitus insitam, eamque inexhaustam ac perpetuam. Verum si circumspiciendo quis intuetur in partem alteram, quae tenebrae, quantus error, quam ingens multitudo in interitum ruentium sempiternum! Angimur praecipuo quodam dolore, quotiescumque venit in mentem quanta pars christianorum, sentiendi cogitandique licentia deliniti, malarum doctrinarum veneno sitienter hausto, fidei divinae in se ipsi grande munus quotidie corrumpant. Hinc christianae taedium vitae, et late fusa morum labes: hinc illa rerum, quae sensibus percipiantur, acerrima atque inexplebilis appetentia, curaeque et cogitationes omnes aversae a Deo, humi defixae. Ex quo fonte teterrimo dici vix potest quanta iam in ea ipsa, quae sunt civitatum fundamenta, pernicies influxit. Nam contumaces vulgo spiritus, motus turbidi popularium cupiditatum, caeca pericula, tragica scelera, nihil denique sunt aliud, si libet caussam introspicere, nisi quaedam de adipiscendis fruendisque rebus mortalibus exlex atque effrenata decertatio.

Ergo interest privatim et pu-

which it has pleased our Lord Jesus Christ to place in our hands. This administration seems to us not alone a duty of our apostolic office, but a duty which is peculiarly necessary to our times. The present age, however, cannot be said to be sterile, either in regard to good works or to Christian virtues. Thanks be to God, we have examples of both in abundance, nor is there any virtue, however lofty and arduous its attainment and practice, in which many are not found to signalize themselves, because it is a power proper to the Christian religion, Divinely founded, inexhaustible and perpetual, to generate and nourish virtue. Yet, casting our eyes around, we see, on the other hand, with what blindness, with what desperate divagations, whole peoples are hurrying to eternal ruin. And this thought strikes bitterly to our heart—how many Christians, led away by the license of hearing and of thought, absorbing with avidity the intoxicating errors of false doctrine, go on day by day dissipating and destroying the grand gift of the faith! Hence arise repugnance to Christian living, that insatiable appetite for the things of this world, and hence cares and thoughts alienated from God and rooted

blice, admoneri homines officii sui, excitari consopita veterno pectora, atque ad studium salutis revocari quotquot in singulas prope horas discrimen temere adeunt pereundi, perdendique per socordiam aut superbiam caelestia atque immutabilia bona, ad quae sola nati sumus. Atqui huc omnino pertinet annus sacer: etenim per id tempus totum Ecclesia parens, non nisi lenitatis et misericordiae memor, omni qua potest ope studioque contendit ut in melius humana consilia referantur, et quod quisque deliquit, luat emendatrix vitae poenitentia. Hoc illa proposito, multiplicata obsecratione auctâque instantia, placare nititur violatum Dei numen, arcessere e caelo munerum divinorum copiam: lateque reclusis gratiae thesauris, qui sibi sunt ad dispensandum commissi, vocat ad spem veniae universitatem christianorum, tota in eo ut reluctantes etiam voluntates abundantia quadam amoris indulgentiaeque pervincat. Quibus ex rebus quid ni expectemus fructus uberes, si Deo placet, ac tempori accommodatos?

Augent opportunitatem rei extraordinaria quaedam solemnia de quibus iam, opinamur,

in the world. It is almost impossible to express in words the damage which has already accrued from this iniquitous source to the very foundations of society. The minds of men ordinarily rebellious, the blind tendency of popular cupidity, hidden perils, tragical crimes, are nothing more to those who seek their source and cause than the unrestrained strife to possess and enjoy the goods of this world.

It is of supreme importance, therefore, to public no less than private life, to admonish men as to the duties of their state, to arouse souls steeped in forgetfulness of duty, to recall to the thought of their own salvation those who run imminent risk of perishing and of losing through their negligence and pride those celestial and unchangeable rewards for the possession of which we are born. This is the aim of the Holy Year. The Church, mindful only of her intrinsic benignity and mercy as a most tender Mother, studies at this time, with love and by every means within her ample power, to reconduct souls to better counsels and to promote in each works of expiation by means of penance and emendation of life. To this end, multiplying prayers and augmenting the fervor of the faithful, she seeks to appease the outraged majesty of God and to draw down His copious and celestial gifts. She opens wide the rich treas-

satis notitia percrebuit; quae quidem sollemnia excessum undevicesimi saeculi vicesimique ortum quodam modo consecraverint. Intelligi de honoribus volumus Iesu Christo Servatori medio eo tempore ubique terrarum habendis. Hac de re excogitatum privatorum pietate consilium laudavimus libentes ac probavimus: quid enim fieri sanctius aut salutarius queat? Quae genus humanum appetat, quae diligat, quae speret, ad quae tendat, in unigenito Dei Filio sunt omnia: is enim est *salus, vita, resurrectio nostra:* quem velle deserere, est velle funditus interire. Quamobrem etsi numquam silet, imo perpetua viget omnibus locis ea, quae Domino nostro Iesu Christo debetur, adoratio, laus, honos, gratiarum actio, tamen nullae gratiae nullique honores possunt esse tanti, quin longe plures ei debeantur longeque maiores. Praeterea num paucos saeculum tulit immemori ingratoque animo, qui divino servatori suo pro pietate contemptum, pro beneficiis iniurias referre consueverint? Certe ipsa ab eius legibus praeceptisque vita discrepans plurimorum argumento est flagitiosae ingratissimaeque voluntatis. Quid quod de ipsa Iesu divinitate indulgentiarum, cuius ipsa sit adlecta dispensatrix, totum Christianum nomen ad firmam spem veniae hortatur? Unice intenta est invictis amore ac dulcedine animis rebellissimas quasque voluntates devincere. Quo igitur minus, Dei adiuvante gratia, uberes fructus et profusos et ad praesentia tempora maxime accommodatos sperare possimus?

Several extraordinary solemnities, the notices of which we believe to be already sufficiently diffused, and which will serve in some manner to consecrate the end of the nineteenth century and the beginning of the twentieth, greatly increase the advantage of the opportunity now given. We speak of the honors to be rendered at this time in every part of the world to Jesus Christ as our Redeemer. On this account we were profuse in our approbation and praise of a project which had its source in the piety of private individuals, and, in fact, what could be more holy and salutary? All that which man should hope for and desire is contained in the only-begotten Son of God, our Salvation, Life, and Resurrection. To desire to abandon Him is to desire eternal perdition. We could never silence adoration, praise, thanksgiving due to our Lord Jesus Christ, and without intermission they should be repeated everywhere, for in every place no thanks-

tate Arianum scelus non semel renovatum nostra vidit aetas? Macti itaque animo, quotquot populari incitamentum pietati consilio isto novo pulcherrimoque praebuistis; quod tamen ita efficere oportet, nihil ut Iubilaei curriculum, nihil statuta solemnia impediat. In proxima ista catholicorum hominum significatione religionis ac fidei id quoque propositum inerit, detestari quaecumque impie dicta patratave memoriâ nostrâ sint, deque iniuriis, augustissimo Iesu Christi numini praesertim publice illatis, publice satisfacere. Nunc autem, si vera quaerimus, genus satisfactionis maxime optabile et solidum et expressum et inustum notis veritatis illud omnino est, deliquisse poenitere, et pace a Deo veniaque implorata, virtutum officia aut impensius colere aut intermissa repetere. Cui quidem rei cum tantas habeat annus sacer opportunitates, quantas initio attigimus, rursus apparet oportere atque opus esse ut populus christianus accingat se plenus animi ac spei.

Quapropter sublatis in caelum oculis, divitem in misericordia Deum enixe adprecati, ut votis inceptisque Nostris benigne annuere, ac virtute sua

giving, no honor, can be so great but that it may be increased. Our age produces perhaps many men who are forgetful and ungrateful, who ordinarily respond to the mercy of their Divine Saviour with disdain and to His gifts with offenses and injuries. Certainly the lives of many are so far removed from His laws and His precepts as to argue in themselves ungrateful and malicious souls. And what shall we say to see renewed again in these times and not once alone, the blasphemy of the Arian heresy regarding the Divinity of Jesus Christ?

Courage, then, and to work, all you who with this new and most beautiful proposition seek to excite the piety of the people to new fervor. Do what you can in such manner that you impede not the course of the Jubilee and the appointed solemnities. Let it be added that in the forthcoming manifestations of faith and religion this special intention shall be kept in view—hatred of all that which within our memory has been impiously said or done, especially against the Divine Majesty of our Lord Jesus Christ, and to satisfy publicly for the injuries publicly inflicted upon Him. Now if we are really in earnest, we must know that to repent of evil done, and, having implored peace and pardon of God, to exercise ourselves with great diligence, in the duties neces-

illustrare hominum mentes itemque permovere animos pro bonitate sua velit; romanorum Pontificum decessorum Nostrorum vestigia sequuti, de venerabilium fratrum Nostrorum S. R. E. Cardinalium assensu, universale maximumque Iubilaeum in hac sacra Urbe a prima vespera Natalis Domini anno millesimo octingentesimo nonagesimo nono incohandum, et ad primam vesperam Natalis Domini anno millesimo noningentesimo finiendum, auctoritate omnipotentis Dei, beatorum apostolorum Petri et Pauli ac Nostra, quod gloriae divinae, animarum saluti, Ecclesiae incremento bene vertat, indicimus per has litteras et promulgamus, ac pro indicto promulgatoque haberi volumus.

Quo quidem Iubilaei anno durante, omnibus utriusque sexus Christifidelibus vere poenitentibus et confessis sacraque Communione refectis, qui beatorum Petri et Pauli, item Sancti Ioannis Lateranensis et Sanctae Mariae Maioris de Urbe Basilicas semel saltem in die per viginti continuos aut interpolatos dies sive naturales sive ecclesiasticos, nimirum a primis vesperis unius diei ad integrum subsequentis diei vespertinum crepusculum computandos, si

sary to virtue, and to assume those we have cast aside, is the means of satisfaction most desirable and assured, and which bears upon it the impress of truth. Since the Holy Year offers to all the opportunities which we have touched on in the beginning, it is a necessary provision that the Christian people enter upon it full of courage and of hope. For which reason, raising our eyes to heaven and praying from our heart that God, so rich in mercy, would vouchsafe to concede benignly His blessing and favor to our desires and works, and would illuminate with His Divine light the minds of all moving souls to conform with His holy will and inestimable goodness. We, following in this the example of the Roman Pontiffs, our predecessors, with the assent of the Cardinals of the Holy Roman College, our Venerable Brethren, in virtue of these letters, order with the authority of God Almighty, of the Blessed Peter and Paul, and with our own, promulgate from this hour the great and universal jubilee, which will commence in this holy city of Rome at the first Vespers of the Nativity of our Lord Jesus Christ of the year 1899, and which will close at first Vespers of the Nativity of our Lord of the year 1900. May all redound to the glory of God, the salvation of souls, and the good of the Church. During this year of jubilee we concede and im-

Romae degant cives aut incolae: si vero peregre venerint, per decem saltem eiusmodi dies, devote visitaverint, et pro Ecclesiae exaltatione, haeresum extirpatione, catholicorum Principum concordia, et christiani populi salute pias ad Deum preces effuderint, plenissimam peccatorum suorum indulgentiam, remissionem et veniam misericorditer in Domino concedimus et impertimus.

Quoniamque potest usuvenire nonnullis ut ea, quae supra praescripta sunt, exequi, etsi maxime velint, tamen aut nullo modo aut tantummodo ex parte queant, morbo scilicet aliaque caussa legitima in Urbe aut ipso in itinere prohibiti; idcirco Nos piae eorum voluntati, quantum in Domino possumus, tribuimus ut vere poenitentes et confessione rite abluti et sacra communione refecti, indulgentiae et remissionis supra dictae participes perinde fiant, ac si Basilicas, quas memoravimus, diebus per Nos definitis reipsa visitassent.

Quotquot igitur ubique estis, dilecti filii, quibus commodum est adesse, ad sinum Roma suum vos amanter invitat. Sed tempore sacro decet catholicum hominem, si consentaneus sibi esse velit, non aliter versari

part mercifully in our Lord full indulgence, remission and pardon of sin to all faithful Christians of either sex who, being truly penitent shall confess and communicate, visiting devoutly the Roman basilicas of SS. Peter and Paul, St. John Lateran, and St. Mary Major, at least once a day for twenty days continuously or at intervals; that is, the obligation is to be fulfilled between the first Vespers of each day and the last Vespers of the day following, whether the faithful Citizens of Rome or not, if they are residing permanently in Rome. If they come to Rome as pilgrims, then they must visit the said basilicas in the same manner for ten days, praying devoutly to God for the exaltation of Holy Church, for the extirpation of heresies, for peace and concord amongst Christian princes, and for the salvation of the whole Christian people.

And since it may happen to many that with all their good-will they cannot or can only in part carry out the above, being either, while in Rome or on their journey, impeded by illness or other legitimate causes, we, taking into account their good-will, can, when they are truly repentant and have duly confessed and communicated, concede to them the participation in the same indulgences and remission of sins as if they had actually visited the basilicas on the days

Romae, nisi fide christiana comite. Propterea posthabere nominatum oportet leviorum profanarumve rerum intempestiva spectacula, ad ea converso potius animo quae religionem pietatemque suadeant. Suadet autem imprimis, si alte consideretur, nativum ingenium Urbis, atque eius impressa divinitus effigies, nullo mortalium consilio, nulla vi mutabilis. Unam enim ex omnibus romanam urbem ad munera excelsiora atque altiora humanis delegit, sibique sacravit servator humani generis Iesus Christus. Hic domicilium imperii sui non sine diuturna atque arcana praeparatione constituit: hic sedem Vicarii sui stare iussit in perpetuitate temporum: hic caelestis doctrinae lumen sancte inviolateque custodiri, atque hinc tamquam a capite augustissimoque fonte in omnes late terras propagari voluit, ita quidem ut a Christo ipso dissentiat quicumque a fide romana dissenserit. Augent sanctitudinem avita religionis monumenta, singularis templorum maiestas, principum Apostolorum sepulchra, hypogea martyrum fortissimorum. Quarum rerum omnium qui probe sciat excipere voces, sentiet profecto non tam peregrinari se in civitate aliena, quam verappointed. Rome, therefore, invites you lovingly to her bosom, beloved children, from all parts of the world, who have means of visiting her. Know also that to a good Catholic in this sacred time it is fitting that he come to Rome guided purely by Christian faith, and that he should renounce especially the satisfaction of sight-seeing merely idle or profane, turning his soul rather to those which predispose him to religion and piety. And that which tends greatly so to predispose him, if he looks within, is the natural character of the city, a certain character divinely impressed upon her, and not to be changed by human means, nor by any act of violence. For Jesus Christ, the Saviour of the world, chose only, amongst all its cities, that of Rome to be the centre of an action more than earthly, consecrating it to Himself. Here He placed, and not without long and careful preparation, the throne of His own empire; here He commanded that the see of His Vicar should be raised to the perpetuity of time; here He willed that the light of revealed truth should be jealously and inviolably guarded, and that from here light should be diffused throughout the whole earth in such a manner that those who are alienated from the faith of Rome are alienated from Christ. The religious monuments raised by our fathers, the singular majesty of her temples, the tomb of the

sari in sua, ac melior, adiuvante Deo, discessurus est quam venerit.

Ut autem praesentes Litterae ad omnium fidelium notitiam facilius perveniant, volumus earum exemplis etiam impressis, manu tamen alicuius notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate constitutae munitis, eamdem prorsus adhiberi fidem, quae ipsis praesentibus haberetur, si forent exhibitae vel ostensae. Nulli ergo hominum liceat hanc paginam Nostrae indictionis, promulgationis, concessionis et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei, ac beatorum Petri et Pauli apostolorum eius se noverit incursurum.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo nono, Quinto Idus Maii, Pontificatus Nostri anno vicesimo secundo.

C. *Card.* ALOISI MASELLA,
Pro-Dat.

A. *Card.* MACCHI.

Visa de Curia:

I. DE AQUILA E VICECOMITIBUS.

L. † P.

Reg. in Secret. Brevium:

I. CUGNONIUS.

Apostles, the Catacombs of the martyrs, all serve to increase the aspect of holiness and to impress those who visit her in the spirit of faith. Whosoever knows the voice of such monuments feels that he is no pilgrim in a foreign city, but a citizen in his own, and by God's grace he will realize this fact at his going more forcibly than at his coming.

We wish, in order that these present letters may be brought more easily under the notice of all, that printed copies, signed by a public notary and furnished with the seal of some ecclesiastical dignitary, shall be received with the same faith as would be given to the original by those who have heard or read it.

To no one will it be lawful to alter any word of this our disposition, promulgation, concession, and will, or to rashly oppose it. If any should presume to make any such attempt, let them know that they incur thereby the indignation of God Almighty and of His Apostles Peter and Paul.

Given at St. Peter's, Rome, on the 11th of May, in the year of the Incarnation of our Lord 1899, and the 22d of our Pontificate.

C. *Card.* ALOISI-MASELLA,
Pro-Datory.

L. *Card.* MACCHI.

Witnessed on behalf of the Curia

G. DELL' AQUILA VISCONTI.

Registered in the Secretariate of Briefs, J. CUGNONI.

Anno a Nativitate Domini Millesimo octingentesimo nonagesimo nono, die undecimo Maii, festo Ascensionis Domini nostri Iesu Christi, Pontificatus Sanctissimi in Christo Patris et Domini nostri Leonis divina providentia Papae XIII anno vicesimo secundo, praesentes litteras apostolicas in atrio sacrosanctae Basilicae Vaticanae de Urbe, adstante populo, legi et solemniter publicavi

Ego Ioseph De Aquila e Vicecomitibus,
Abbreviator de Curia.

In the year of the Nativity of our Lord 1899, on the 11th day of May, feast of the Ascension of our Lord Jesus Christ, in the 22d year of the Pontificate of our Holy Father and Lord in Christ, Leo XIII, by Divine Providence Pope, I have read and solemnly promulgated the present apostolical letters in the presence of the people, in the porch of the Holy Patriarchal Vatican Basilica,

Giuseppe Dell' Aquila Visconti,
Official of the Curia.

II.

Sanctissimi Domini Nostri

LEONIS

divina providentia

PAPAE XIII

Litterae Encyclicae

Ad Patriarchas Primates Archiepiscopos Episcopos Aliosque Locorum Ordinarios Pacem et Communionem cum Apostolica Sede Habentes.

De Hominibus

SACRATISSIMO CORDI JESU

Devovendis.

Venerabiles Fratres Salutem et Apostolicam Benedictionem.

Annum Sacrum, more institutoque maiorum in hac alma Urbe proxime celebrandum, per apostolicas Litteras, ut probe nostis, nuperrime indiximus. Hodierno autem die, in spem

auspiciumque peragendae sanctius religiosissimae celebritatis, auctores suasoresque sumus praeclarae cuiusdam rei, ex qua quidem, si modo omnes ex animo, si consentientibus libentibusque voluntatibus paruerint, primum quidem nomini Christiano, deinde societati hominum universae fructus insignes non sine caussa expectamus eosdemque mansuros.

Probatissimam religionis formam, quae in cultu Sacratissimi Cordis Jesu versatur, sancte tueri ac maiore in lumine collocare non semel conati sumus, exemplo Decessorum Nostrorum Innocentii XII, Benedicti XIII, Clementis XIII, Pii VI eodemque nomine VII ac IX: idque maxime per Decretum egimus die XXVIII Iunii mensis an. MDCCCLXXXIX datum, quo scilicet Festum eo titulo ad ritum primae classis eveximus. Nunc vero luculentior quaedam obsequii forma obversatur animo, quae scilicet honorum omnium, quotquot Sacratissimo Cordi haberi consueverunt, velut absolutio perfectioque sit: eamque Iesu Christo Redemptori pergratam fore confidimus. Quamquam haec, de qua loquimur, haud sane nunc primum mota res est. Etenim abhinc quinque ferme lustris, cum saecularia solemnia imminerent iterum instauranda postea quam mandatum de cultu divini Cordis propaganda beata Margarita Maria de Alacoque divinitus acceperat, libelli supplices non a privatis tantummodo, sed etiam ab Episcopis ad Pium IX in id undique missi complures, ut communitatem generis humani devovere augustissimo Cordi Iesu vellet. Differri placuit rem, quo decerneretur maturius: interim devovendi sese singillatim civitatibus data facultas volentibus, praescriptaque devotionis formula. Novis nunc accedentibus caussis, maturitatem venisse rei perficiendae iudicamus.

Atque amplissimum istud maximumque obsequii et pietatis testimonium omnino convenit Iesu Christo, quia ipse princeps est ac dominus summus. Videlicet imperium ejus non est tantummodo in gentes catholici nominis, aut in eos solum, qui sacro baptismate rite abluti, utique ad Ecclesiam, si spectetur ius, pertinent, quamvis vel error opinionum devios agat, vel dissensio a caritate seiungat: sed complectitur etiam quotquot numerantur christianae fidei expertes, ita ut verissime in potestate Iesu Christi sit universitas generis humani. Nam qui Dei

Patris Unigenitus est, eamdemque habet cum ipso substantiam, *splendor gloriae et figura substantiae eius*,[1] huic omnia cum Patre communia esse necesse est, proptereaque quoque rerum omnium summum imperium. Ob eam rem Dei Filius de se ipse apud Prophetam, *Ego autem*, effatur, *constitutus sum rex super Sion montem sanctum eius.—Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Postula a me, et dabo Tibi gentes hereditatem tuam et possessionem tuam terminos terrae.*[2] Quibus declarat, se potestatem a Deo accepisse cum in omnem Ecclesiam quae per Sion montem intelligitur, tum in reliquum terrarum orbem, qua eius late termini proferuntur. Quo autem summa ista potestas fundamento nitatur, satis illa docent, *Filius meus es tu.* Hoc enim ipso quod omnium Regis est Filius, universae potestatis est heres: ex quo illa, *dabo Tibi gentes hereditatem tuam.* Quorum sunt ea similia, quae habet Paulus apostolus: *Quem constituit heredem universorum.*[3]

Illud autem considerandum maxime, quid affirmaverit de imperio suo Iesus Christus non iam per apostolos aut prophetas, sed suis ipse verbis. Quaerenti enim romano Praesidi: *ergo rex es tu?* sine ulla dubitatione respondit: *tu dicis quia rex sum ego.*[4] Atque huius magnitudinem potestatis et infinitatem regni illa ad Apostolos apertius confirmant: *Data est mihi omnis potestas in coelo et in terra.*[5] Si Christo data potestas omnis, necessario consequitur, imperium eius summum esse oportere, absolutum, arbitrio nullius obnoxium, nihil ut ei sit nec par nec simile: cumque data sit in coelo et in terra, debet sibi habere caelum terrasque parentia. Re autem vera ius istud singulare sibique proprium exercuit, iussis nimirum Apostolis evulgare doctrinam suam, congregare homines in unum corpus Ecclesiae per lavacrum salutis, leges denique imponere, quas recusare sine salutis sempiternae discrimine nemo posset.

Neque tamen sunt in hoc omnia. Imperat Christus non iure tantum nativo, quippe Dei Unigenitus, sed etiam quaesito.

[1] Heb. 1: 3.
[2] Ps. 2.
[3] Heb. 1: 2.
[4] Ioan. 18: 37.
[5] Matth. 28: 18.

Ipse enim eripuit nos *de potestate tenebrarum*,[6] idemque *dedit redemptionem semet ipsum pro omnibus.*[7] Ei ergo facti sunt *populus acquisitionis*[8] non solum et catholici et quotquot christianum baptisma rite accepere, sed homines singuli et universi. Quam in rem apte Augustinus: *quaeritis*, inquit, *quid emerit? Videte quid dederit, et invenietis quid emerit. Sanguis Christi pretium est. Tanti quid valet? quid, nisi totus mundus? quid, nisi omnes gentes? Pro toto dedit, quantum dedit.*[9]

Cur autem ipsi infideles potestate dominatuque Iesu Christi teneantur, caussam sanctus Thomas rationemque, edisserendo, docet. Cum enim de iudiciali eius potestate quaesisset, num ad homines porrigatur universos, affirmassetque, *iudiciaria potestas consequitur potestatem regiam*, plane concludit: *Christo omnia sunt subiecta quantum ad potestatem, etsi nondum sunt ei subiecta quantum ad executionem potestatis.*[10] Quae Christi potestas et imperium in homines exercetur per veritatem, per iustitiam, maxime per caritatem.

Verum ad istud potestatis dominationisque suae fundamentum duplex benigne ipse sinit ut accedat a nobis, si libet, devotio voluntaria. Porro Iesus Christus, Deus idem ac Redemptor, omnium est rerum cumulata perfectaque possessione locuples: nos autem adeo inopes atque egentes ut, quo eum munerari liceat, de nostro quidem suppetat nihil. Sed tamen pro summa bonitate et caritate sua minime recusat quin sibi, quod suum est, perinde demus, addicamus, ac iuris nostri foret: nec solum non recusat, sed expetit ac rogat: *Fili praebe cor tuum mihi.* Ergo gratificari illi utique possumus voluntate atque affectione animi. Nam ipsi devovendo nos, non modo et agnoscimus et accipimus imperium eius aperte ac libenter: sed re ipsa testamur, si nostrum id esset quod dono damus, summa nos voluntate daturos; ac petere ab eo ut id ipsum, etsi plane suum, tamen accipere a nobis ne gravetur. Haec vis rei est, de qua agimus, haec Nostris subiecta verbis sententia.—Quoniamque inest in Sacro Corde symbolum atque

[6] Coloss. 1: 13.
[7] I Tim. 2: 6.
[8] I Petr. 2: 9.
[9] Tract. 120 in Ioan.
[10] 3ª p. q. 59, a. 4.

expressa imago infinitae Iesu Christi caritatis, quae movet ipsa nos ad amandum mutuo, ideo consentaneum est dicare se Cordi eius augustissimo: quod tamen nihil est aliud quam dedere atque obligare se Iesu Christo, quia quidquid honoris, obsequii, pietatis divino Cordi tribuitur, vere et proprie Christo tribuitur ipsi.

Itaque ad istiusmodi devotionem voluntate suscipiendam excitamus cohortamurque quotquot divinissimum Cor et noscant et diligant: ac valde velimus, eodem id singulos die efficere, ut tot millium idem voventium animorum significationes uno omnes tempore ad caeli templa pervehantur. Verum numne elabi animo patiemur innumerabiles alios, quibus christiana veritas nondum affulsit? Atqui eius persona geritur a Nobis, qui venit salvum facere quod perierat, quique totius humani generis saluti addixit sanguinem suum. Propterea eos ipsos qui in umbra mortis sedent, quemadmodum excitare ad eam, quae vere vita est, assidue studemus, Christi nuntiis in omnes partes ad erudiendum dimissis, ita nunc, eorum miserati vicem, Sacratissimo Cordi Iesu commendamus maiorem in modum et, quantum in Nobis est, dedicamus. Qua ratione haec, quam cunctis suademus, cunctis est profutura devotio. Hoc enim facto, in quibus est Iesu Christi cognitio et amor, ii facile sentient sibi fidem amoremque crescere. Qui Christo cognito, praecepta tamen eius legemque negligunt, iis fas erit e Sacro Corde flammam caritatis arripere. Iis demum longe miseris, qui caeca superstitione conflictantur, caeleste auxilium uno omnes animo flagitabimus, ut eos Iesus Christus, sicut iam sibi habet subiectos *secundum potestatem*, subiiciat aliquando *secundum executionem potestatis*, neque solum *in futuro saeculo, quando de omnibus voluntatem suam implebit, quosdam quidem salvando, quosdam puniendo*,[11] sed in hac etiam vita mortali, fidem scilicet ac sanctitatem impertiendo; quibus illi virtutibus colere Deum queant, uti par est, et ad sempiternam in caelo felicitatem contendere.

Cuiusmodi dedicatio spem quoque civitatibus affert rerum meliorum, cum vincula instaurare aut firmius possit adstringere,

[11] S. Thom. l. c.

quae res publicas naturâ iungunt Deo.—Novissimis hisce temporibus id maxime actum, ut Ecclesiam inter ac rem civilem quasi murus intersit. In constitutione atque administratione civitatum pro nihilo habetur sacri divinique iuris auctoritas, eo proposito ut communis vitae consuetudinem nulla vis religionis attingat. Quod huc ferme recidit, Christi fidem de medio tollere, ipsumque, si fieri posset, terris exigere Deum. Tanta insolentia elatis animis, quid mirum quod humana gens pleraque in eam inciderit rerum perturbationem iisque iactetur fluctibus, qui metu et periculo vacuum sinant esse neminem? Certissima incolumitatis publicae firmamenta dilabi necesse est, religione posthabita. Poenas autem Deus de perduellibus iustas meritasque sumpturus, tradidit eos suae ipsorum libidini, ut serviant cupiditatibus ac sese ipsi nimia libertate conficiant.

Hinc vis illa malorum quae iamdiu insident, quaeque vehementer postulant, ut unius auxilium exquiratur, cuius virtute depellantur. Quisnam autem ille sit, praeter Iesum Christum Unigenitum Dei? *neque enim aliud nomen est sub caelo datum hominibus, in quo oporteat nos salvos fieri.*[12] Ad illum ergo confugiendum, qui est *via, veritas et vita.* Erratum est: redeundum in viam: obductae mentibus tenebrae: discutienda caligo luce veritatis: mors occupavit: apprehendenda vita. Tum denique licebit sanari tot vulnera, tum ius omne in pristinae auctoritatis spem revirescet, et restituentur ornamenta pacis, atque excident gladii fluentque arma de manibus, cum Christi imperium omnes accipient libentes eique parebunt, *atque omnis lingua* confitebitur *quia Dominus Iesus Christus in gloria est Dei Patris.*[13]

Cum Ecclesia per proxima originibus tempora caesareo iugo premeretur, conspecta sublime adolescenti imperatori crux, amplissimae victoriae, quae mox est consecuta, auspex simul atque effectrix. En alterum hodie oblatum oculis auspicatissimum divinissimumque signum: videlicet Cor Iesu sacratissimum, superimposita cruce, splendidissimo candore inter flammas elucens. In eo omnes collocandae spes: ex eo hominum petenda atque expectanda salus.

[12] Act. 4: 12.
[13] Phil. 2: 11.

Denique, id quod praeterire silentio nolumus, illa quoque caussa, privatim quidem Nostra, sed satis iusta et gravis, ad rem suscipiendam impulit, quod bonorum omnium auctor Deus Nos haud ita pridem, periculoso depulso morbo, conservavit. Cuius tanti beneficii, auctis nunc per Nos Sacratissimo Cordi honoribus, et memoriam publice extare volumus et gratiam.

Itaque edicimus ut diebus nono, decimo, undecimo proximi mensis Iunii, in suo cuiusque urbis atque oppidi templo principe statae supplicationes fiant, perque singulos eos dies ad ceteras preces Litaniae Sanctissimi Cordis adiiciantur auctoritate Nostra probatae: postremo autem die formula[14] Consecrationis recitetur: quam vobis formulam, Venerabiles Fratres, una cum his litteris mitimus.

Divinorum munerum auspicem benevolentiaeque Nostrae testem vobis et clero populoque, cui praeestis, apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum die XXV Maii, An. MDCCCLXXXXIX, Pontificatus Nostri vicesimo secundo.

LEO PP. XIII.

[14] The English text of the Form of Consecration will be found in the CONFERENCE Department of this number.—ED.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents for the month are:

I.—APOSTOLIC LETTERS.

1. Bull of Promulgation of the Jubilee of the Holy Year, 1900.
2. Consecration of the human race to the Sacred Heart of Jesus.

THOMAS ANGLICUS, NOT THOMAS ANGELICUS.

Qu. An interesting discussion took place some time ago in a circle of clerical professors about the attitude of Duns Scotus to St. Thomas Aquinas. One of the disputants maintained that the "Doctor Subtilis," whilst still very young, had opposed St. Thomas in an able dissertation on the Sentences of Peter Lombard, and that the Angelic Doctor had so far taken notice of the youth's arguments as to write a refutation of them just before his death, although this refutation has never been published in full. In corroboration of this statement, which was seriously doubted by those present,—since St. Thomas is supposed to have died before Duns Scotus could have been well out of his cradle,—the priest in question showed us a printed reference to a work said to be by the Angelic Doctor, entitled *Commentaria super IV Libros Sententiarum* (Venice, 1523). A note in the catalogue stated that the work purports to be a defence of the Angelic Doctor against Duns Scotus, and that only the first volume of it was ever published, there remaining still three parts in manuscript. Can this be right? The Commentaries of the Angelic Doctor on the Sentences of Peter Lombard were composed, as is generally admitted, at the very beginning of St. Thomas' career as teacher (1252), and even the first part of

the Sentences, to which the above notice could possibly refer, must have been written before Scotus was born. Moreover, in these Commentaries of St. Thomas there is, as is well known, no reference to Duns Scotus, and in order to give any foundation for the above supposition, we must assume that St. Thomas wrote a third commentary, and that at a time when Duns Scotus was a mere stripling, and, however smart he may have been, he could hardly have claimed recognition as a scholar at the hands of St. Thomas.

Resp. There is a *Commentaria super IV Libros Sententiarum*, by Cardinal Thomas Jorsius, known as *Doctor Anglicus*, which work must not be confounded with the *Commentarium in IV Libros Sententiarum* by the *Doctor Angelicus*. They probably knew each other, being members of the same Order, and occupied in the same task of explaining Peter Lombard's Sentences; but Jorsius died thirty years later than the Angelic Doctor, and had, therefore, ample opportunity of having a tilt with young Duns Scotus, whom he survived by a few years. The confusion of two such names is not uncommon. Some of the Scriptural commentaries of St. Thomas have been attributed to a Thomas Wallensis, also known by the name of *Doctor Anglicus*, who lived a full century later, and taught at Oxford.

THE VALIDITY OF MR. VILATTE'S ORDERS.

Qu. Some time since, the papers announced that Mr. J. R. Vilatte, ordained for the Episcopal Church and subsequently known as the first "Old Catholic archbishop" of the United States, had made his public recantation and returned to communion with the Church. I do not know what Mr. Vilatte is doing now, or what may be his status hereafter, but I believe he was *validly ordained* and perhaps also *validly consecrated bishop* by some schismatical prelate in Europe. What I want to ask is this: Suppose that some of the men on whom he imposed hands for the purpose of ordaining them priests should desire to return to the Church and to receive the Sacraments from the parish priest in the place where they happen to live, how should the confessor regard them? Are they really priests? If we knew that they were truly ordained, we should, of course, have to refer them to the bishop; but as we do not know that (and the bishop may not know, because it is a

question of fact), it seems to me there should be some authoritative declaration about the history of Mr. Vilatte's ordination and consecration. This would prevent in the future such endless controversies as we have had, and still have, about the validity of Anglican Orders, and whether certain men who claim valid orders are actually priests with the power of dispensing the Sacraments and consecrating in the Holy Sacrifice. The REVIEW appears to be the proper medium for clearing up such difficulties, if the facts are, as I presume they are, obtainable.

Resp. Whilst the REVIEW does not ordinarily concern itself with the individual history of living persons, whether for praise or for blame, we recognize that the subject of inquiry here proposed is of sufficient importance and public interest to authorize a statement of facts regarding the recent "American Ordinations," from one familiar with the principal details in the schismatical movements during the last few years, and we publish such an account in the present issue of the REVIEW, simply for the purpose of furnishing historical data, without reflecting in any way on the agents, who may, as some have already done, come to be reconciled with the Church.

BOGUS INDULGENCES.

Every priest who has had an opportunity of noting the strange excesses of devotion and the superstitions to which religiously minded people who have no proper spiritual direction are prone, has probably met with some form or other of "wonderful prayers," written or printed, and carried about as charms, which are supposed to cure the actual ills of life, prevent all sorts of possible calamities, and assure their holders of eternal salvation.

These "prayers" usually take the form of revelations, made to some saint, or they are said to have been found in the tomb of our Lord, or written by our Blessed Lady, and sent by some remote pope to some famous king or queen of mediæval times. They give irrelevant details about the Passion of Christ, the precise number of His wounds, the drops of blood shed at the Scourging, the exact measure of His

Body, and similar descriptions which are apt to fasten upon the imagination of simple people. Usually extravagant promises of indulgences, with spurious dates and names, are added, together with the injunction to copy the letter and to give it to others.

A fair sample of such letters is the following:

The Passion of our Lord Jesus Christ, from a Letter found in the Holy Sepulchre of our Lord in Jerusalem, presented by His Holiness in an oration, in a silver cross of St. Elizabeth of Hungary.

St. Bridget and St. Mathilda desired to know something of His Passion, after which our Lord appeased them and spoke as follows:

"My dear children, know ye the armed soldiers were 1,500. Two of them conducted me, tied my hands behind my back. Twenty-three Jews smote my face and head 150 times. In my shoulders 30 sores. I was dragged by a rope and by the hair 23 times. They spat in my face 38 times. They pounded my body 110 times. They gave me one mortal blow on the head. I was hung by the hair for two hours, and at one time lent 122 sighs. They spat in my face 150 times. They inflicted 1,000 sores on my body. The soldiers that conducted me to Calvary were 80. The guard that watched me that night were 380; and whosoever will recite seven *Paters*, *Aves*, and *Glorias* in succession for fifteen years in order to compare with the drops of blood I lost, I will grant them five graces: first, a plenary indulgence and a remission of all their sins; secondly, they shall not suffer the pains of purgatory; thirdly, if they die before having completed the fifteen years, they shall have the advantage as if they were martyrs; fourthly, I will descend from heaven to take their kindred to the fourth generation; and whosoever shall carry this prayer about shall never be drowned or get a sudden death, and shall be free from all things; or whenever this be kept in a house there shall be no concert, and forty days before they die they shall see the Blessed Virgin Mary to pardon their sins. Exercise yourself with the devotion and your abstinence, and your people will be helped with grace; and on the contrary, those who do not believe in this prayer they will come to a malediction, and to their children will hunger and pestilence and poverty. In proof of my anger you shall have the sign of the heavens' thunder and lightning and the earthquake, and those that say this prayer was not written by the divine hand and coming from the mouth of God, and those that conceal it and not publish it to others, shall be condemned; and those that

publish it to others, though their sins be as many as the stars in Heaven, God says they shall be forgiven if they are truly sorry for them.[1]

"Every time this oration is copied it will save a soul from purgatory."

It is needless to say that such "prayers" are gross and malicious misrepresentations of the Catholic doctrine of prayer and indulgences, and calculated to do much injury to true piety by misleading the unsuspicious into absurd superstitions, and bringing ridicule upon religion on the part of those who are sufficiently intelligent to see the absurdity of this false devotion.

It is well, therefore, to call the attention of the faithful from time to time to the insidious abuse of spreading such "prayers," showing that the so-called privileges and indulgences attached to them are fabrications by the enemies of religion, and that the authorities of the Church, who alone have the right to determine the granting of indulgences, have gravely condemned these spurious promises as leading to grievous sin and the loss of true faith.

Those who hold these papers and "letters" believe that they gain every temporal and eternal blessing by merely carrying and reciting the written words of these prayers, without applying themselves to the serious observance of the Commandments and the practice of solid virtue.

The S. Congregation of Indulgences which has repeatedly condemned the practice of carrying and propagating spurious prayers and superstitious practices, in a recent decree directs anew attention to this evil, and specifies a number of the forged indulgences.[2]

The following rules will serve as a guide in distinguishing authorized indulgences for approved devotions from counterfeits circulated among the faithful in leaflets and sometimes inserted in prayer books:

[1] A similar document lying before us, and entitled "The Revelation in honor of the Blessed Virgin (*large type*) and our Lord and Saviour Jesus Christ" (*smaller type*) is prefaced by the words: "The following letter and revelation was found in the sepulchre of our blessed Lord and Saviour Jesus Christ, in Jerusalem, preserved by His Holiness, the Pope, and Emperor Charles II. The revelation was found in a silver case. St. Elizabeth, Queen of Hungary, St. Bridget, St. Matilda, and the mother of St. James, desired to know something about His Passion."

[2] See ANALECTA of this number, S. Cong. Indulg.

(1) All indulgenced prayers and devotional practices approved by the Church are to be found in the authorized edition of the Roman *Raccolta*, published subsequent to their date of issue by the Holy See or the S. Congregation.

(2) Indulgences that are to be gained within special limits of time or place or by particular confraternities, churches, etc., are to be considered authentic only when they have the signed approbation of the S. Congregation of Indulgences or of the diocesan bishop. The fact that indulgenced prayers, etc., are printed in Rome is of itself no guarantee of their authenticity.

(3) Indulgences which bear date of several centuries back are to be received with caution, and should be clearly approved by present authority. It should be known also that indulgences granted to members of religious communities before the year 1606 (Pope Paul V) have been declared null and void, unless expressly renewed. The same rule applies to all indulgences granted to pious confraternities before the reign of Clement VIII.

(4) Indulgences of a hundred, a thousand, or several thousand years, such as are mentioned in some old prayer-books, and claiming a remote origin, are to be regarded *a priori* with suspicion.

The object of such publications is, as we have already intimated, to mislead the simple faithful to the superstitious belief that certain outward signs and works will secure their temporal and eternal happiness, and at the same time dispense them from more ordinary obligations imposed by the divine law. Sometimes these pretended privileges enjoin acts which lead a person, by apparently innocent suggestions, into the proximate occasion of sin. On the other hand these "prayers" call forth the ridicule of those who are intelligent enough to discover the fraud, and who are otherwise disposed to look upon all religion with the contempt of a sceptic.

THE SERVICE OF HOLY SATURDAY.

Qu. Is a priest who has been unable to have the services of Holy Thursday and Good Friday obliged to bless the fire, the incense for

the paschal candle, and the baptismal font, by the regular form for Holy Saturday, and have the *missa cantata* as prescribed in the missal for that day; or would it be more proper to bless merely the font by the short form, without having the Mass?

Resp. The accidental omission of the solemn services of Holy Thursday and Good Friday need not interfere with the regular performance of the functions on Holy Saturday. Hence the *missa cantata*, preceded by the usual blessings of the fire, the paschal candle, and the baptismal font, is in order on that day in all parish churches.

It may be useful to add here that whilst the services of Holy Thursday and Good Friday are to be performed by the same celebrant, the blessing of the new fire and incense on Holy Saturday may be done by a priest who is not the celebrant of the Mass. (*Cf.* Adone III, 2,576.—S. R. C., 12 Nov., 1831.)

NEW CATECHISMS.

To the Editor of the AMERICAN ECCLESIASTICAL REVIEW:

I received a few days ago a circular issued by the Cathedral Library Association of New York, advertising and strongly urging an "Introductory Catechism" for the use of those preparing for first sacramental (*sic*) confession. A letter from the Rev. M. J. Considine, Superintendent of Schools, says that the School Board recommends the prompt introduction of this catechism to those pupils for whom it is intended. It is a well-known fact that nearly every priest in the United States has found fault with the Baltimore Catechism; but we all, in the spirit of obedience, cast aside our Butler's and our Boston, and our other excellent catechisms, to make our little ones learn incomprehensible definitions of venial sin, etc. What, may I ask, is the real object of this new catechism? Is it an open confession on the part of the school authorities that the No. 1 Baltimore Catechism is not the proper book to place in the hands of young children who have been using it now for many years? Is No. 1 Catechism not simple enough? Does it not express clearly and concisely all that a child should know before approaching first confession? Look at it as you will, the presence of this new book must be regarded as a slur on the work of the Fathers of the Baltimore Council. Why put the child to the

unnecessary and confusing task of learning and unlearning definitions, since, after first sacramental confession, he must take up the only catechism authorized by the Council of Baltimore.

PASTOR.

There is no good reason for regarding as uncalled-for the action of any of our diocesan school-boards to improve upon the Baltimore Catechism. To produce a catechism that will satisfy the needs of our children of equal age and capacity in all the schools is quite as difficult—not to say impossible—a task as to provide a pair of crutches for lame people of the same age and weight all the world over without taking account of their size. Innumerable attempts have been made in the direction of supplying catechisms for our schools in the United States, and the Rev. W. Faerber, in his excellent published rationale of Catechetical Instructions to school children, has shown what is required, and what fundamental principles of pedagogy are to be observed in the making up of a catechism for children; yet his own execution of the proposed task, although done with great care, has by no means satisfied all unprejudiced teachers, who would be glad to have a hand-book that is not open to objection from any point of view. It seems to us that a great deal too much ado is being made about the form of words used in our catechisms, as if our children had to learn only dead words. It is certainly desirable to have a good text-book and to have the terms simplified so that the most limited intelligence may grasp the thought without mistaking its doctrinal tendency. But we all assume that our children are made familiar with the contents of their catechism by the priest or the school teacher. If he or she does not possess the art of making the doctrine of the catechism intelligible to the child, we may take for granted that the latter will grow up without any appreciation of the Catholic faith. If, on the other hand, the teacher succeeds in explaining the teaching of the Church, then it matters very little whether the catechism in speaking of Penance uses the word "contrition" or "sorrow." The difficulties that are urged against the Catechism of Baltimore and others might be urged against the wording of the Apos-

tles' Creed or the Our Father and Hail Mary, etc. Yet no one thinks of changing these prayers. We have before us a catechism of the Nago language; it is a translation from the French; many of the French words do not exist in the African dialect, which has moreover no articles, no inflections for cases, number, or gender, and makes no distinction in the use of nouns substantively or adjectively. Any one can imagine how imperfect this catechism must be as a means for conveying Catholic doctrine. Yet the missionaries along the Gold Coast succeed admirably in making the people understand the doctrine and precepts of the Catholic Church.

Considering the essential point in catechetical instruction, we believe the controversies about the right kind of catechism to introduce into all our schools are needlessly emphasized. Let us get the best we can in the line of text-books for our children, remembering that in this matter the best for some is not always the best for everybody, and that a good teacher makes the best of what is mediocre under less competent direction. As to whether we have been and are consistent in changing what the Council of Baltimore recommended, is of no account. The Fathers wished and recommended uniformity; they appointed a commission to prepare a catechism for our schools; but they never intended to prevent any bishop or priest from improving on that catechism without discrediting it.

LITURGICAL BREVIARY.

V.—The Holy Eucharist.

1. Where is the Blessed Sacrament ordinarily kept?

   (1) In cathedral and parish churches, by right;
   (2) in other churches and chapels, by privilege or indult.

2. Conditions under which the Blessed Sacrament may be kept are—

   (1) That It be reserved on only one altar;
   (2) where Mass is celebrated daily (unless there be a special privilege exempting from this rule).

3. How is the Blessed Sacrament to be housed?

(1) In the tabernacle;
(2) on the high altar; or,
(3) on a special sacrament-altar in a conspicuous position.

A.—THE TABERNACLE.

1. Of what material is the tabernacle to be?

(1) Of wood or some more precious but solid material;
(2) the inner wood-casing to be proof against dampness;
(3) with a white satin lining to cover the inside.

2. How is the tabernacle to be constructed?

(1) In the middle of the altar, and at such a distance from the *mensa* of the altar that it may easily be reached by the celebrant without the aid of a step;
(2) having a door large enough to admit the introduction of the ostensorium;
(3) provided with a safe lock;
(4) the basis covered with a corporal or palla;
(5) having no closet or drawers underneath it for storing things of any kind.

3. How is the tabernacle to be decorated externally?

(1) It should have a precious canopy or veil over it of the liturgical color of the feast or ferial. (Black is never to be placed on the tabernacle, but violet, when the office is of the dead.)
(2) Nothing (except the monstrance) should be placed directly over the tabernacle containing the Blessed Sacrament;
(3) nothing should be placed on the altar so as to conceal the tabernacle.

4. Regarding the tabernacle, what is also to be noted?

(1) That the Ritual has a special blessing for the tabernacle;
(2) that nothing should be placed inside except the Blessed Sacrament;

(3) that if the Blessed Sacrament is removed from the tabernacle, the door should be left open and the light extinguished;

(4) that the priest is the guardian of the key of the tabernacle.

B.—THE PYXIS.

1. The Sacred Host is kept in a pyx, which must be—

(1) Of solid material, *i. e.*, gold, silver, or well plated. (The same is required for the monstrance and lunula.)

(2) Of suitable form;

(3) with well-closing cover;

(4) wrapt in a white silk veil, which is removed during the Mass at which the Hosts are consecrated in the pyxis.

2. The large Host for the ostensorium is to be kept—

In a separate case, or in the ostensorium (monstrance) covered with the silk veil, and never in the pyx.

3. Who have the right to handle the sacred vessels when they contain the Blessed Sacrament?

Deacons and priests, vested in surplice and stole,—at least two candles being lit.

C.—THE LAMP.

1. Is the keeping of a light burning before the Blessed Sacrament of obligation?

"Perpetuo, et quidem de praecepto (ut videtur) sub gravi."

2. Whose duty is it to provide the light?

That of the parish priest or rector.

3. May more than one lamp be kept burning before the Blessed Sacrament?

Laudabiliter. Three, five, seven, or more, in uneven numbers, and before the middle of the altar.

4. What kind of oil is to be used?

Olive oil, as a rule; if that cannot be obtained, vegetable oil; or, with the consent of the Ordinary, any other oil obtainable in the region.

D.—THE BLESSED SACRAMENT FOR THE SICK.

1. To what class of sick persons may the Blessed Sacrament be carried?

(1) As Viaticum to—

(*a*) those who are in probable danger of death;

(*b*) those who will probably be unable to receive It later on by reason of some special defect or impediment;

(2) to other sick persons—

(*a*) for fulfilling the Paschal precept;

(*b*) on occasion of some feast;

(*c*) whenever anyone, properly disposed, fasting, reasonably asks for It.

2. What does the Ritual prescribe in this matter?

(1) That pastors should advise their people to ask for the Blessed Sacrament on the principal feasts of the year;

(2) that priests should never refuse to bring It to those who ask for It.

3. May the Blessed Sacrament be given repeatedly to persons who are not fasting?

Yes; whilst the danger lasts, after a few days, or, according to many theologians (Croix, Tamburini, etc.), the next and following days.

4. What form is to be used in such a case?

The form, *Accipe Viaticum*, or, for any good reason, the ordinary form.

5. The Blessed Sacrament is not to be given—

(1) to persons out of their mind;

(2) to public sinners;

(3) to those who are afflicted with frequent vomiting, continuous coughing, or such other diseases as would endanger the reverence due to the Blessed Sacrament.

E.—PREPARATION FOR CARRYING THE BLESSED SACRAMENT TO THE SICK.

(*In the church.*)

1. What things must be had ready in the church when the Blessed Sacrament is to be carried publicly to the sick?

(1) The pyx or small capsule wrapt in a burse, to be carried hanging from the neck (the Blessed Sacrament should not be carried in the coat pocket);
(2) stole, surplice, and white cope;
(3) white silk humeral veil;
(4) burse (white) containing corporal and purificator;
(5) torch, and four (or more) candles;
(6) white canopy (*umbella*);
(7) Ritual and bell;
(8) blessed water.

(*In the room of the sick.*)

1. What preparations are to be made in the room of the sick?

(1) The room is to be cleansed, and all things offensive to the Sacred Presence to be removed;
(2) a clean linen cloth to be placed in front of the sick;
(3) a table covered with a clean linen cloth, on which are placed: (*a*) two lighted wax candles; (*b*) a glass with water for the ablution (usually given in a spoon); (*c*) a vessel containing blessed water (and a sprig to serve as sprinkler).

2. Notanda—

(1) the Blessed Sacrament is to be carried to the sick with public solemnity, where this can be done without creating public disorders;
(2) among the faculties granted to missionary priests in

English-speaking lands is that of carrying the Blessed Sacrament to the sick privately;

(3) a priest on urgent sick-calls has the right of obtaining the Blessed Sacrament from any church nearby, to administer as Viaticum.

3. How does the priest carrying the Blessed Sacrament *solemnly* to the sick proceed?

(1) He washes his hands;
(2) puts on surplice and white stole;
(3) approaches the altar with server, who has previously lighted two candles;
(4) genuflects at the foot of the altar to pray for some moments;
(5) puts on the white humeral veil;
(6) ascends altar steps, opens tabernacle, genuflects;
(7) transfers one or more Hosts from the ciborium into the pyx for the sick;
(8) genuflects, closes the tabernacle door;
(9) purifies the fingers that have touched the Sacred Host, in the vessel on the altar;
(10) places the pyx in its silk wrapping, and taking hold of it with the end of the humeral veil so as to cover it, turns to follow the acolytes.

4. The order of proceeding to the house of the sick is as follows:

(1) An acolyte carrying a lantern or torch;
(2) two clerics, one carrying the holy water and *bursa*, the other carrying the Ritual and bell;
(3) the priest, with head uncovered, reciting the *Miserere* or other prayers, protected, if possible, by a baldachino.

5. In cases of long and difficult journeys—

the celebrant carries the Blessed Sacrament in a white silk bursa, accompanied by a server, with lantern.

Nota. These rules apply to the United States (Conc. Balt. II, 264), as well as to other missionary countries, wherever they can be carried out with due reverence.

6. What order is to be observed in administering the Viaticum?

(1) The priest, entering the room of the sick, says: *Pax huic domui—et omnibus habitantibus in ea;*
(2) unfolds the corporal on the table;
(3) deposits the Blessed Sacrament on it;
(4) genuflects; takes off the humeral veil;
(5) sprinkles the sick and the room with holy water, saying: *Asperges me*, etc.—*Miserere*, etc. (one verse)—*Gloria Patri*, etc.—*Asperges me*, etc.—*Adjutorium nostrum*, etc.—*Qui fecit coelum*, etc.—*Domine exaudi orationem*, etc.—*Et clamor meus*, etc.—*Dominus vobiscum—Et cum spiritu tuo—Oremus: Exaudi*, etc.;
(6) approaches the sick to see if he be disposed to receive the Blessed Sacrament;
(7) if the sick person desires to confess, all present leave the room;
(8) hears the confession, and prepares the sick for worthy reception;
(9) sees that the linen cloth is placed near the chin of the sick person;
(10) *Confiteor;*
(11) the priest, standing, says: *Misereatur tui*, etc.—*Indulgentiam*, etc.—*tuorum*, etc. (making the sign of the cross);
(12) genuflects towards the Blessed Sacrament;
(13) takes the Sacred Host and elevating It in sight of the sick, says: *Ecce Agnus Dei*, etc.;
(14) making the sign of the cross with the Host, gives It to the sick, saying: *Accipe frater* (*soror*) *Viaticum corporis*, etc.;
(15) places the pyx on the corporal, and closes it;
(16) purifies his fingers, in the spoon of water or glass, giving the ablution to the sick person;

N. B.—If he fears that the sick person cannot well take the ablution, or that it cannot be poured into the fire, he simply wets part

of the purificator and applies it to his fingers;

(17) covers the pyx or places it in the bursa;

(18) says: *Dominus vobiscum*, etc. — *Oremus: Domine sancte*, etc. (If there be any Sacred Particle left in the pyx for distribution to other sick persons, he omits the *Dominus vobiscum*, etc.);

(19) suggests to the sick the making of the thanksgiving after Communion.

7. If the Blessed Sacrament is to be carried back to the church—

(1) the priest puts on the humeral veil;

(2) genuflects, and taking the pyx covered with the veil—

(3) makes the sign of the cross toward the sick;

(4) goes back to the church, reciting the Psalm *Laudate Dominum;*

(5) arriving at the altar, he deposits the Blessed Sacrament on the corporal and genuflects;

(6) descends to the foot of the altar, and having genuflected—

(7) rises to recite: *Panem de coelo*, etc. (always omitting *Alleluia*)—*Dominus vobiscum*, etc.—*Oremus: Deus qui nobis sub sacramento*, etc.;

(8) turns to the faithful to announce the Indulgences gained for accompanying the Blessed Sacrament to the sick;

(9) genuflects, goes up, takes the pyx with which, turning, he blesses the people present;

(10) replaces the pyx in the tabernacle.

N. B.—If a deacon in case of necessity administers the Viaticum, he observes the same ceremonies.

F.—COMMUNION SOLEMNLY CARRIED TO THE SICK (EXDEVOTIONE).

1. In giving Communion solemnly (not as Viaticum) to the sick, the same order is observed as above, except that—

(1) the *Misereatur*, etc.—*Indulgentiam*, etc., is said in the plural number;

(2) the form *Corpus Domini Nostri Jesu Christi custodiat*, etc., is used in place of *Accipe frater* (*soror*) *Viaticum*, etc.

2. If after administering the Sacred Host to the sick there remain no Particle in the pyx, how does the priest proceed?

(1) He blesses the sick with his hand, saying: *Benedictio Dei omnipotentis descendat super te et maneat semper;*
(2) takes off stole and surplice;
(3) returns without ceremony.

3. What if several sick persons (in hospitals, etc.) are to be communicated?

The above-mentioned ceremonies are observed with exception of the *form* in giving the Sacred Host, which is repeated for each person receiving.

4. How is Communion administered to the sick in their houses, during Holy Thursday, Good Friday, and Holy Saturday?

(1) Not except *per modum viatici;*
(2) reciting the psalms (submissa voce) with the doxology *Gloria Patri*, etc., as usual;
(3) using the white stole;
(4) without sounding the bell.

5. May *Viaticum* be administered during Mass?

(1) Generally not, unless—
(2) the celebrant administering Viaticum remains in sight of the altar.

6. How is Viaticum given in that case?

(1) In the same manner as Communion is given to the faithful at Mass;
(2) with the form *Accipe frater* (*soror*), etc.

FORM OF CONSECRATION TO THE SACRED HEART OF JESUS.

Most sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thine altar. We are Thine, and Thine we would ever be; nevertheless, that we may be more surely united with Thee, behold here to-day each one of us freely consecrates himself to Thy Sacred Heart. Many indeed have never known Thee; many, too, despise Thy precepts, and have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have turned their backs upon Thee: grant that they may quickly turn to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who have been beguiled by error or whose affections have been turned aside, and call them back to the harbor of truth and the unity of the faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of all those who sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one word: Praise to the Divine Heart that wrought our salvation; to It be glory and honor for ever. Amen.

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Book Review.

PRAELECTIONES JURIS REGULARIS Auctore F. Piato Montensi. Editio altera aucta et emendata. 1899. Castermann, Tornaci. Venit lib. 18.

A work which treats in particular of the canonical jurisprudence touching the constitutions, rules, rights, and privileges of Religious Orders, has long been a desideratum among canonists. About ten years ago Fr. Piat, of the Order of Friars Minor in the Belgian Province, printed a series of lectures on the subject as a text for the students who attended his classes. The work was not, however, put into the book-market, being intended merely for private circulation within the limits of the Franciscan community. As the *fasciculi* fell into the hands of members of other Orders, the work was quickly recognized to be of superior merit and general usefulness, and the author was earnestly requested to publish an edition which might serve the purpose of supplementing the existing works of common ecclesiastical law. We ourselves expressed this desire at the time in the REVIEW. The work of Fr. Piat in its present form satisfies every requisite in the direction indicated. It treats of the nature, origin, and various forms of the religious state, the duties imposed by the religious profession, the government of the Orders, the course of judicial procedure in cases of complaint, and the penal sanctions established by canon law and precedent. All these topics are handled in a lawyer-like fashion, clear and precise in the statement and definition of facts and rules, while their application to varying circumstances is based on sound reasoning and a wide range of precedent which bears witness to the author's erudition and judgment.

NOTES ON THE HISTORY OF AURICULAR CONFESSION: H. C. Lea's Account of the Power of the Keys in the Early Church. By the Rev. P. H. Casey, S.J., Professor of Dogmatic Theology, Woodstock College. Philadelphia: John Joseph McVey. 1899. Pp. 118. Price, 25 cents.

Mr. Lea's learned misrepresentations of Catholic doctrine and discipline have been before the public for years, and yet there has hardly

been any attempt made on the part of Catholic scholars to expose the erudite trickery, or to refute the calumnies which are woven into grain and tissue of Mr. Lea's books, whether we take his *History of the Inquisition of the Middle Ages*, or his *Historical Sketch of Sacerdotal Celibacy in the Christian Church*, or his *History of Auricular Confession*. The obvious reason for this reluctance of Catholic historians to make a detailed refutation of Mr. Lea's works, lies in the same difficulty which the regular army of the United States (as of Spain) has experienced in its campaign against the rebel Filippinos. Mr. Lea employs guerilla methods in his attacks upon the discipline of the Catholic Church—albeit his weapons are well selected and finely polished—and it is quite a hopeless task to pursue his shifting and ubiquitous movements with a view to a fair and decisive encounter. Father Casey has done the only thing that could be done with such a writer, namely, to examine a part of his work, to expose the evil-minded vanity, the falsehood and high-toned jugglery of this historian, who, having gathered a fine store of books on such Catholic subjects as have always furnished food to anti-Catholic prejudice, has employed the years of his leisure in disposing the passages, *undique decerpta*, in such fashion as to turn the ancient testimony of virtue into prudery or well-glossed shame against the Spouse of Christ. He bids us know that his book on Auricular Confession is a "history, not a polemical treatise" (preface), and that he has abstained from consulting Protestant writers, and confined himself exclusively "to original sources, and to Catholic authorities." But, although avowedly not polemical, Mr. Lea makes no secret of his purpose to show what an enormous power the Vatican wields, not only over the spiritual, but also over the temporal concerns of men in every land, and there is hardly a page of his writings in which he does not suggest that this power of the Vatican is a menace to the future prosperity of our republican institutions.

Father Casey, having been induced, in the course of his scholastic instructions to his theological students, to examine Mr. Lea's three ponderous volumes on Auricular Confession, found the author "constantly and persistently wrong on the vital question of his whole investigation." This made the idea of a systematic refutation of the entire work not only impossible, but unnecessary. A sample would suffice to show with what sort of "historian" the Catholic apologist, who might venture to answer Mr. Lea, had to deal. "We have examined," says Father Casey, "line for line, ten pages of his [Mr. Lea's] first volume." The result of this examination is embodied in the brochure in 118 pages

before us. It takes up the chapter on the "Power of the Keys in the Early Church," which embraces the most important points of the whole contention establishing the legitimate transmission of the divine power exercised in the Sacrament of Penance. And these ten pages are found to teem with false assumptions, unwarranted conclusions, suppressions of truth, perverted representations of patristic teaching. "Mr. Lea is not a historian, but an advocate—a writer, not of history, but of polemics. He writes to prove a thesis, to gain a cause, to misrepresent an adversary. He summons up his witnesses from antiquity, good and bad alike; heretic or orthodox, all are acceptable, if only they may be coerced into an utterance to suit his purpose. If they say nothing at all, their silence is construed into evident testimony in favor of his cause. If they prove recalcitrant, and are bent on giving evidence against him, then he tries to show that they are inconsistent. These are not the methods of the great men who write history. . . . They are the methods of a man, whose object seems to be to discredit Catholicity, and to mislead those outside the Church as to the belief of their Fathers in the Faith."

Father Casey makes an excellent analysis of Mr. Lea's statements, and proves the utter misuse which the latter has made of the documents he so ostentatiously cites against the Catholic Church. But whilst our Jesuit professor withdraws the curtain to expose the machinery which moves Mr. Lea's historical figures, he is quite ready to acknowledge the merits of his antagonist as "a man of varied learning, who displays at times a knowledge of Catholic theology that is rarely found in a layman outside the Catholic Church. He is, moreover, a man of much reading and extensive research; and his three octavo volumes are a monument, if not to his honesty, at least to his toil. In them he has gathered together everything that has been considered as telling against Confession and Indulgences. . . . The author's array of references at the foot of nearly every page invests his work with an *appearance of scholarship that has passed with many as a convincing proof of his reliability.* Indeed, his collection of references looks like a direct challenge to his opponents. It is precisely here that we find the chief cause for complaint. . . . His references are remarkably accurate, considering their multitude; and as far as titles and numbers are concerned, they call for little criticism. This of itself has deceived many. But the question is: What have we behind the references, titles, and numbers?"

But those who are interested in the matter of lessening Mr. Lea's influence, and who have asked themselves why has not Mr. Lea been

confuted satisfactorily, will find a sufficient answer in Father Casey's pamphlet, which might be taken up and distributed with good effect by the Catholic Truth League.

BIBLIOTHEQUE PHILOSOPHIQUE: LA VIE DU DOGME CATHOLIQUE. Par le R. P. de la Barre, S.J. Pp. 288.

L'ESTHETIQUE DU DOGME CHRETIEN. Par le R. P. Souben. Pp. 348.

LA DEMONSTRATION PHILOSOPHIQUE. Par l'abbé Jules Martin. Pp. 270. Paris: P. Lethielleux. 1899. Prix, 3 francs 50 par volume.

The Catholic student who looks over the list of attractive titles in the various philosophical "libraries," especially of those published in French and German, cannot but feel a longing for something similar, though more in harmony with his religion and philosophy. Take, for instance, the *Bibliothèque de Philosophie Contemporaine*, published by Alcan. What a magnetic collection of works is here spread out to the mind eager for deeper knowing! There is hardly any salient question bearing on any department of science and philosophy which does not here find treatment, not once, but generally multiplied. And yet, with a rare exception, the whole collection has been written by non-Catholics, and is impregnated throughout with positivism and materialism. An attempt to supply Catholic readers with a more wholesome "philosophical library" has been made by the enterprising publishers of the works here at hand. The series thus far completed is not large, but it comprises some important and interesting productions. There are, amongst others, M. Gardair's volumes on various sections of psychology; the abbé Piat's charming essays on human liberty; translations of Fr. Gruber's life and system of Comte; of Fr. Pesch's Kant and Kantism, as also some of Dr. Mivart's works. The latest additions to the series are the three small volumes whose titles are given above.

The first is by a Jesuit professor at the Catholic Institute in Paris. His theme is the Life of Catholic Dogma. Less than two generations ago religious "dogmas" were said to have died. The present day is witnessing their resurrection. Significant of the revival is the large literature growing up around the philosophy of religion and the history of dogma. Germany and France, and to a less extent England and Scotland, are the home of this luxuriant

literature. In the beginning of the present century traditionalism stood forth as the champion of a rigid authority prohibitive of all development, or what has since been called evolution, in the field of dogma. The present vogue, outside Catholicism, in Protestantism and its logical outcome, Rationalism, goes to the other extreme of subjecting all religious truth to the ubiquitous processes of limitless evolution. The two opposing tendencies—excessive traditionalism and excessive rationalism—are now uniting in one school, the logical result of both. This school "admits as an historic fact the evolution of religions and of dogmas, and that this evolution asserts itself everywhere in harmony with the universal law of progress. It maintains, however, that Catholicism, to be self-consistent, must admit of no *logical progress*" (p. 4). To our author, "it seems that a theory of the life of dogma, conceived from a Catholic standpoint, should reconcile these diametrically opposing tendencies"—on the one hand recognize the element of truth, and demonstrate on the other hand the errors contained in each. The life of dogma, as every other form of life, is subject to laws which, though unchanging, allow and ensure a definite development. Here, too, as in all life, a dual principle is verified—a static and a dynamic, a principle of permanence and of progress, of conformity to type and of evolution. A profound problem of philosophical biology it is to reconcile and explain the interrelations of these two tendencies and principles in the kingdoms of organic life. The parallel problem of theology is to explain the analogues in the living kingdom of revealed truth. The statement and philosophy of this problem is our author's task, "to show how the notion of *authority* and that of *logical progress* are reconcilable, how in fact they do meet without conflict in the actual life of dogma," or, in phrase more definite, "to show wherein consists the *human effort* in the formulation of authoritative definitions of faith, and the scholastic development and systematization of dogmas in perfect harmony with the divine content of revelation." The first part of the work presents a luminous study of authority and tradition—tradition viewed here not objectively as a body of truths, but subjectively as an ever-active function of the divinely constituted and guarded organism—the Church. The nature of this function as viewed by the light of revelation, the logical deductions of theology, and the natural analogies of science and philosophy are seen to involve inerrancy and indefectibility. The second part of the work goes to prove how this teaching function is not only compatible with, but necessarily involves, *evolution*, development, in the conscious life of the Church, of the depth and breadth of the germinal truths originally implanted in her organism; how in the human

work involved both in the formulation and the systematization of dogmas there is large room for expansion without jeopardizing the divinely given original.

The author has in mind the intellectual needs of the educated laity, whose social environment calls for a deeper knowledge of religion. His method, therefore, and style are not that of the manual of technical theology. Nor, on the other hand, are they what is usually called "popular." Avoiding the abstruseness of professional science, he gives a clear and inviting exposition of a highly important subject—the relations between the stability and the development of dogmatic truth. Although written for the non-professional theologian, the clergy and the ecclesiastical student will find the book helpful for its concrete and living presentation of their special studies.

Another most attractive work conceived in the same spirit and having the same general aim is the second book at hand, Père Souben's *Æstheticism of Christian Dogma*. The work has in it something of the character of Chateaubriand's *Genius of Christianity*. Though its exposition of Christian doctrine is more thorough, it has much of the literary charm of that religious classic. The author takes up, one by one, the principal mysteries of faith, draws out their elements of beauty, especially as seen in their realization in the moral life of the Christian soul. Having thus presented analytically the æsthetic features of religious truth and practice, he sketches rapidly a picture in which the beauty of Christianity as a whole, in its dogmatic, moral, and social aspects and influences, is vividly reflected. The work has therefore, besides its literary graces and its portrayal of the beauty of the individual truths of faith, a special importance as presenting the apologetical argument based on the unique answer given by Christianity to the ideal aspirations and æsthetic emotions of human nature. As suggestive of all this, in so far as the cold Saxon can convey the glow of the French, may be quoted the concluding paragraph:

"The inner beauty of Christianity is therefore shed abundantly, not only upon the outer forms of worship, but also upon all that it has touched with its vivifying influence. In pursuing the *true* and the *good* it has encountered the *beautiful*, and notwithstanding occasional frailty there shall never be a divorce amongst the elements of this threefold ideal, united forevermore in the bosom of the Christian religion. In sanctifying its members, and in preaching respect for the rights of God, Christianity has manifested the secret energies that are in it, and revealed itself as the reformer of society and the creator of nations. All this it has done without ceasing to hold its eyes fixed on heaven, or rather it has been so fruitful in the sphere of the beautiful and the good because it has continually aspired to the possession of uncreated beauty. Whenever in the person of its representatives it lowers its regards to earth, it weakens: its social

fecundity diminishes precisely in proportion to the lessening of its divine character. Religion must never forget that she is the child of heaven and that she owes her power to the supernatural life that courses in her veins. True, she softens here below the hard lot of men, but her mission is to instruct them, to correct the sinner, to sanctify the just, to live and suffer as her Founder, even unto the day when the voice of the angel shall proclaim that time shall be no more."

Probably the least satisfactory to the average student of philosophy is the chapter in Ontology on the nature of the beautiful. The difficult, because so elusive, subject is well though briefly treated in the appendix of this volume. The author unfolds the Thomistic Æsthetic, but envelops the abstract science with the color of the arts, poetry, painting, music, architecture. To the reader it will doubtless occur that the author's treatment and style exhibit as apposite an illustration and embodiment as can easily be found of a sound theory of the beautiful.

The third work on our list deals with a subject of a more technically philosophical character, and shall therefore be reviewed separately in a future number.

URBS ET ORBIS, or the Pope as Bishop and as Pontiff. By William Humphrey, S.J. London: Thomas Baker. 1899. Pp. 496.

Probably many of our readers will remember Father Humphrey's book, *The Vicar of Christ*, published in 1892. The purpose of that volume was to show how Christ's promise to establish on earth a visible kingdom requires the continuous appointment of a visible Vicar, since otherwise Christ's royalty would not be real but merely nominal. To unfold the manner in which this divine appointment takes shape and acts itself out through the Papacy amid the varying conditions of secular life, is the main object of the present volume. Father Humphrey distinguishes the elements in the Church of Christ which are of directly divine institution from those that are merely human. The former are changeless and unchangeable, the latter are subject to the law of change. Hence we find that Councils, Consistories, Congregations, the offices of Patriarchs and Primates, Archbishops and Metropolitans, Archdeacons and Archpriests, Abbots and Prelates, have their varying importance; "they have had or have their place, and have served or still serve their purpose. Some remain in all the vigor of their activity; others have served their purpose, and remain in little more than in name, as monuments or relics of a splendid historic

past." Following this trend, the author gives us a complete view of the way in which the Roman Pontiff, as Bishop of the Universal Church, manages his own particular diocese, thus supplying a norm to the bishops of the world for governing their respective charges. The Senate of the Pope—that is, the Cardinals, Legates, Nuncios, and Apostolic Delegates; the Household of the Pope; the Diocese of Rome; the Roman Congregations—such are the leading chapters of the book, which concludes with an explanation of the nature, origin, and forms of the Papal Blessing.

The accuracy of statement which characterizes the work needs hardly any other voucher than the author's name and the references which he makes to his sources—Di Luca, Palmieri, Santi, and the official records of the Holy See, together with the assistance of Father Thurston, who furnished here and there erudite antiquarian notes.

The division of short paragraphs separating the many different topics, as well as the excellent typography, make the volume comfortable reading, independently of its literary merit.

SCRIPTURAL MANUALS FOR CATHOLIC SCHOOLS. Edited by the Rev. Sydney F. Smith, S.J. The Gospel According to St. John. By the Rev. Joseph Rickaby, S.J. London: Burns & Oates (Benziger Bros.). 1899. Pp. 168.

We have on a former occasion recommended the use of these Scripture Manuals for our higher schools, and we do so with double emphasis on the appearance of this new volume by Father Joseph Rickaby. The notes illustrating the text are to the point, and drawn from reliable sources, without needless effort to give them a critical air. The questions at the end of each chapter facilitate the labor of the teacher and serve a good purpose in examinations. There is, as in the other volumes of the series thus far published, a map of Palestine, and in addition an appendix giving an analysis of the Gospel and an index to the notes. Clerical students and priests who feel the need of a practical brief commentary on the Gospels will find the Manuals thus far issued decidedly helpful.

Recent Popular Books.[1]

AUTOBIOGRAPHY OF MRS. OLIPHANT, 1828–1897.

Historian, novelist, biographer, and speculative mystic as Mrs. Oliphant appears in her books, she was all these only because she was the mother of fatherless children whom she was determined to rear in the station to which they were born, and to make happy in every way. Her autobiography describes the accomplishment of the feat as far as the details remain in her memory, for she was too busy to spend time in keeping lists of her own books. Like all ladies who see themselves in the attitude of stooping to literature, she remained an artisan to the end, and innocently violated every canon of literary ethics; but her story of herself and her work is far more agreeable than the similar revelations of many a greater author, for it has the rare and delicate charm of perfect womanliness.

AWKWARD AGE: Henry James. $1.50.

The speech of the men and women in this story is so highly epigrammatical that pages of talk are required for the exchange of two ideas, and reading it is a severe exercise. The heroine, too early sophisticated by her mother, whose precepts she follows without understanding them, obediently doing and saying audacious things, is contrasted with a girl carefully trained to appear preternaturally innocent, both being at the "awkward age." The innocent young person, an exasperating wooden doll to all appearance, captivates a foolish young Crœsus upon whom the heroine's mother has preyed. The heroine, misunderstood by her own generation, is married by a man who, having loved her grandmother and known her mother, and not being absorbed in trying to be brilliant, can comprehend her.

BALLAD OF READING GAOL: Oscar Fingal O'Flaherty Wills Wilde.

These verses are the first published by their author since, having served his term of imprisonment, he adopted the policy pursued by W. T. Stead under similar circumstances, and announced himself as a philanthropist, taking the convicted criminal as the peculiar object of his affection. The "Ballad" is in simple iambics, divided in six-eight lengths, untrammeled by delicate literary scruples, "And we knew the work they had been at" being a fair specimen verse, and the general effect being that of humble, childlike imitation of the present Poet Laureate. It is unlikely that any one will assert that the author now employs a "ghost."

BREAK-UP OF CHINA: Lord Charles Beresford. $3.00.

The author's investigation of the waterways, railways, politics, people, and commerce of China was completed in one hundred and one days, and was carried on by questioning and cross-questioning boards of trade, missionaries, military commanders, individual foreign merchants, and accessible high officials, sifting and comparing their evidence. He advocates encouraging the Imperial Government to reform abuses and to establish free trade, to facilitate internal trade, and to pay its civil and military officials, salaries which shall not almost compel them to steal, and he condemns partition. The book has no literary grace, except conciseness, but that it possesses in very large measure.

CHILDREN OF THE MIST: Eden Philpotts. $1.50.

Patiently and effectively wrought descriptions of the scenes and sounds of pastoral Devon, and vivid pictures of Devon rustics with eighteenth century minds and speech, make this novel remarkable. The action covers a period of some ten years, the prominent persons in the drama being a brave but blustering youth, fully persuaded that he deserves the best which the world can give; a genuine poet, unappreciated in his own country, and not knowing how to obtain a hearing elsewhere; three women of marked character, and two wanderers late returned from foreign lands, with fortunes and ideas of the latest fashion.

CIVILIAN ATTACHÉ: Helen Dawes Brown. $0.75.

The scene of this story is a Western post, whither goes a young girl with the average ignorance of army life. The Debs riots furnish the inevitable victim of her charms with an opportunity to play the gallant knight, and to convince her that it is her duty to marry him. The story fills the little gap in army fiction left by Gen. King's and Mrs. Foote's serious tales written from intimate knowledge, and Miss Burnham's gay sketches of West Point. Mrs. Brown describes fort life as it appears to a visitor. The hero is the typical American army officer, well-schooled, hard-working, and devoted to duty.

DREYFUS CASE: F. C. Conybeare. $1.50.

The author seems to fancy that anti-Semitic and Jesuit mean the same thing, and his violently partisan narrative is disfigured by foolish assaults upon the Society of Jesus. It is a defense which prejudices the reader against the person defended.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

DREYFUS STORY: Richard W. Hale.

This is a very brief, absolutely colorless, recitation of the points in the Dreyfus case, so arranged as to be within the comprehension of the most simple-minded. It contains only 100 pages of the size known as vest-pocket, and can be mastered in an hour.

EARLY WORK OF AUBREY BEARDSLEY: Prefatory Note by H. C. Marillier. $10.00.

The last, and therefore the most significant, passage of Mr. Aubrey Beardsley's life was so beautiful that his admirers show an injudicious disposition to regard his repentance as hallowing all the acts to which it was directed, and discover piety in the drawings which he endeavored to suppress. Mr. Marillier, without going quite so far as this, asserts that the artist's worst drawings are intended to "hold vice up for scourging." The volume contains about 150 designs, ranging in object from posters to end-papers, and gives a fair idea of all sides of his work. The best indicates an unhealthy mind, but not a weak mind; the worst is so hauntingly vicious that young artists should avoid it.

FORTUNE'S MY FOE: J. Bloundelle-Burton. $1.00.

The title of the story is suggested by the career of one of the secondary characters who involves the principal personages in troubles of many kinds. The villain is the outspoken heiress-hunter of the early Georgian days, and the author cleverly deceives the reader as to the course of events. The book is a trifle, but its workmanship is excellent.

FROM A CHILD'S STANDPOINT: Florence Hull Winterburn. $1.25.

Brief, very well written essays, in which the author discusses certain accepted ways of teaching the child's mind and heart. They are womanly and gentle, but thoroughly judicious, and infinitely superior both to the machine work commonly produced by journalists who treat these subjects, and to the ungrammatical wandering of the average "paper" read at teachers' conventions. If the title were translated into English, the book would be perfect of its kind.

FROM SEA TO SEA: Rudyard Kipling. 2 vols. $2.00.

These books contain letters written to Indian papers during a journey around the world, and are prefaced by a protest from the author, who would have preferred that they should not be dragged from the decent seclusion of the files. In many of them one finds the germs of stories written later, and all are wonderfully vivid. The "American Notes" are not likely to disturb the serenity of any American, unless, indeed, they induce a fever of curiosity as to the methods by which Mr. Kipling learned so much about the country in a short time. This edition, although the author's own, is as ugly as any pirated issue, and not to be compared with the American copyright editions of later books.

GENTLEMAN PLAYER: Robert Neilson Stephens. $1.50.

Elizabeth of England commissions the hero to save a former lover of her's from danger, and he accomplishes the feat in spite of the efforts of the heroine, who mistakes him for the man himself. He is both gentleman and actor, and the Elizabethan stage customs are described with much animation. Elizabeth is glorified in the text, although the peculiar strength of her language is not denied.

IDOLS: W. J. Locke. $1.50.

The author asks the reader to believe that an educated and refined woman of great intellectual power would make a perjured confession of sin to save the life of her husband's friend; that the friend, a barrister in good standing, would suppose that his own wife's vow to keep their marriage secret in order that she might not be disinherited, left him free to marry the perjurer after her divorce by her husband, who unexpectedly declined to think that she had not told the truth. Putting this tax on credulity aside, the book may justly be called clever; but as its author's views of marriage and divorce are of the latest Act-of-Parliament pattern, it is anything but edifying, and the manifest impossibility of the woman's action makes the intended great scene ludicrous.

IDYLLS OF THE SEA: Frank T. Bullen. $1.25.

These brief sketches, describing many strange sea-creatures, sailors included, and telling tales of wild adventure, make most fiction seem dull and tame, but they are written without exaggeration, and, for the most part, rather simply. "The Kraken" explains the sea-serpent myth, and "A Modern Jonah" spoils one of the favorite allegations against the truth of the Bible story, for Mr. Bullen asserts that the sperm whale can and does swallow masses much larger than a man.

IN VAIN: Henryk Sienkiewicz. $1.50.

While the author was studying at Warsaw, he wrote this novel of a student's loves and their futility. The hero places his affections first upon the widow of a comrade, and then upon a young girl, and, after an attack of fever, discovers that he cares for neither. A second student, unselfishly devoted to the widow, for whom he starves and works himself to death; a third, who cares for nobody, and many others are introduced, and the rather sordid life of the young men is described with considerable detail. It is a remarkable book to come from the pen of a boy, and in conception is as good as any book of the author's except "Without Dogma."

LIFE OF NELSON THE EMBODIMENT OF THE SEA POWER OF GREAT BRITAIN: A. T. Mahan. $3.00.

This, the second edition of a book issued two years ago in two volumes, has been revised in some details, letters written by the Admiral to Lady Nelson being summarized

in the text; the account of Nelson's relations with the Neapolitan republicans having been so rewritten as to meet criticisms made at the original publication, and the reasons for withholding the Copenhagen medals being given with greater amplitude. Although none of these changes is in the line of retractation, all having the effect of strengthening the author's position, still they make this edition more valuable than the first. The nineteen photogravures and the twenty-one maps and plans of the original two volumes are retained, and also the uncommonly elaborate and satisfactory index.

LIFE OF WILLIAM MORRIS: J. W. Mackail. 2 vols. $7.50.

Six photogravure portraits and sixteen illustrations, by E H. New, accompany the text of this book, the author of which, as the son-in-law of Morris's intimate friend, Sir Edward Burne-Jones, had excellent opportunities of knowing his subject. He considers the artist as poet, as maker of beautiful furniture and hangings, and as printer; he considers the man as friend, as head of a family, and as citizen, and in all he makes him almost abnormally interesting, for into each one of his professional lives and into his career as citizen, he crowded as much work as would have entirely occupied most men. The book is a complete history of the movement which has transformed household furniture in the British Empire and the United States, and elevated bookmaking into an art. The author says that both Morris and his friends ascribed the bent of their lives to reading Miss Yonge's "Heir of Redclyffe," from which they imbibed lessons of chivalry and courage to express their highest thoughts.

LYRICS OF THE HEARTHSIDE: Paul Laurence Dunbar. $1.00.

These verses show marked progress since the author's first efforts, and make a volume to be compared only to its very great advantage with nearly all the verse called "modern." The poems in negro dialect, sometimes pathetic, sometimes irresistibly gay, are excellent, and the serious pieces are characterized by perfect taste and good execution. Mr. Dunbar aims at reaching a very high standard and is much more likely to attain it than most of his Caucasian contemporaries, for he is untroubled by any affectations, moral or metrical.

MADAME IZAN: Mrs. Campbell-Praed. $1.00.

The heroine hesitates between carrying out her marriage contract with a Japanese gentleman whom she espoused while blind and poor, and a handsome Australian who wooed her after she recovered her sight and inherited a fortune, but at last waives her legal right to annulment of marriage and decides to stay in Japan. Recent marriages in England and in the United States evidently suggested this ending of the story.

MARKET PLACE: Harold Frederic. $1.50.

The career of a financial adventurer and his trials of strength with Englishmen of many ranks is here described with considerable sprightliness. He deceived everybody but the servants, and they judged him by his dressing things, indicia not accessible to others. The hero has the air of having been compiled from note-books rather than imagined, and the women are insubstantial.

MISS CAYLEY'S ADVENTURES: Grant Allen. $1.50.

This is one of the agreeable books produced by the author against his conscience, which bids him to write ugly stories. The heroine, a keen-witted girl of good birth, serves as ladies' maid, and as agent for a novel bicycle, by way of diversion detecting impostors, winning the hearts of eligible young gentlemen, and shooting a tiger, and ending as the happy wife of a rich man. The stolen will, immemorial device of story-tellers, is introduced with ingenious variations founded on type-writing, and the fraudulent claimant displays impudence of a strictly modern type. The whole tale is extravagant, but always amusing.

MORE: Max Beerbohm. $1.25.

The essays in this volume almost audibly proclaim themselves as made from the same motive as Peter Pindar's razors, being written with a doubled share of the careful affectation now so lucrative. The author has for some years professed extreme youth, and with this, and with one piece of impudent audacity in each essay, he contents himself. His whimsicality palls after a little, and his attitudinizing becomes unbearable.

OLD CAMBRIDGE: Thomas Wentworth Higginson. $1.25.

Cambridge on the Charles is the author's subject and he has a lifelong acquaintance with it, together with much inherited knowledge. He describes it as it was in the days when the Faculty of Harvard and the literary residents ruled the town, and he relates many reminiscences of Lowell and other Cambridge poets.

OUTLINE OF PRACTICAL SOCIOLOGY: Carroll D. Wright. $2.00.

The science of statistics, long known as the handmaid of intelligent charity, is in this volume applied to the solution of questions of population, the family, the labor system, general well-being, the defence of society against the criminal, and the consideration of various proposed remedies. The author, former chief of the Massachusetts Bureau of Statistics, and at present United States Commissioner of Labor, has had extraordinary advantages in collecting material, and has always been profoundly interested in the condition of the laboring man. His accumulations of figures, his instructions in their use, his

methods of reasoning upon them, will be found useful, not only by all real thinkers, but also by dabblers in "social improvement." Diagrams and maps are furnished for the aid of the large and voluble class which cannot reason without the aid of its visual powers.

OUTSIDERS: Robert W. Chambers. $1.25.

This being the first of a series of novels describing New York society, it is unfair to regard it as anything but a study of one phase of a complex subject. The hero, bringing his youthful hopes and two good unpublished novels, lands in New York after a long absence, and almost immediately finds himself in the half-lawless, kindly, but perilous society wherein move budding actresses, young artists, and men like himself. His encounters with publishers of the baser sort, his dangerously near approach to starvation, his glimpses of the lower deeps of wickedness, make up the story, which ends sadly, although it is not cynical or despondent. It is not a book to be given to a sensible girl with a home and wise guardians, but it might be read with some profit by wayward girls anxious to be emancipated from wholesome restraint.

PATHS OF THE PRUDENT: J. S. Fletcher. $1.50.

A cold-blooded little schemer, reared by an eccentric philanthropist, is the heroine. Her progress through the grades of parlor-maid, bar-maid, and music-hall singer to the height of marrying a peer, is humorously related. She obtains her second promotion by selling her lover's letters and his promise to marry her to his father, in consideration of a sufficient sum to pay for her musical tuition and her stage wardrobe.

PEDAGOGUES: Arthur Stanwood Pier. $1.50.

This story of the Harvard summer school was announced last year as "The Educators," but its publication was delayed and it was transferred to another firm. It is an accurate picture.

POEMS OF EMILE VERHAEREN: Translated by Alma Strettel. $1.00.

The translator describes the author as representing Young Belgium, a task in which he must be well practised, as he is forty-four years of age. His fancy sees ugliness in all things, and he has a most unhappy taste in personification. As the English language is already suffering from misuse by Walt Whitman and Mr. Stephen Crane, it seems a work of supererogation to inflict these verses upon it, for its genius and the tone of the author's mind do not accord.

PRIESTESS AND QUEEN: Emily E. Reader. $1.50.

The time of this romance is the age of the supposititious white race which preceded the Aztecs in Mexico, and although it is related with serene disregard of scientific theory and of probability as to the civilization of such a race, it is a pretty story, and the heroine's unreality is much more pleasing to contemplate than the accurately pictured wickedness of some heroines of a later date.

PROBABLE TALES: W. Stebbing. $1.25.

Half allegorical half fantastic stories, written with humor, but requiring more attention than most readers will give, make a pleasant volume for those who like satire.

PROFESSOR HIERONYMUS: Amalie Skram. $1.50.

The heroine, being somewhat weary with overwork, voluntarily enters an insane asylum in order to obtain a few days of complete repose. Professor Hieronymus places her among the violent patients, doses her with chloral to compel her to sleep amid their screams, and, as she refuses to accept his theory that she is insane, sends her to an asylum for incurable cases. The helplessness of a person once suspected of insanity, the intense irritation produced by the soothing manner assumed by some attendants and doctors, and by the insolence of others, and by the impassivity of all, are shown in a moving way. The work has already been done in English by Charles Reade and by Miss Tincker, but Fru Skram is original in her analysis of the "alienist's" mind.

QUEEN'S SERVICE: Horace Wyndham. $1.25.

This book bears the same relation to the English military side of Mr. Kipling's stories that "On the Edge of the Empire" has to their Indian side, showing the soldier as he is in his own quarters, as the latter book showed the Sepoy's natural ways and motives as distinguished from those derived from his white officers. Mr. Wyndham served in the ranks, as corporal and as sergeant, and describes life in camp, in barracks, and in transport, with lively minuteness, adding many anecdotes and some criticism of regulations and rations.

REMINISCENCES: Justin McCarthy. 2 vols. $4.50.

Mr. McCarthy has already written so voluminously of the politicians and authors of his time, that it is surprising to find that he has left so many good stories untold, and these two volumes abound in clever anecdote so invariably good-natured as to convey the impression that the author lives in a world of his own. Indeed, the English edition was attacked on the ground of insipidity, some critics finding it beyond their strength to endure so many pages of amiability and fairness.

RICHARD CARVEL: Winston Churchill. $1.50.

The hero, reared in an American colony and bred in strict Tory traditions, naturally grows up a Whig and falls an easy victim to the wiles of an uncle desirous of robbing him of his inheritance by prejudicing his

grandfather against him. In the course of the tale he is kidnapped and taken to England; he becomes acquainted with John Paul Jones, and is in the action with the Serapis; and he passes through many trials in gaining the hand of Dorothy Manners, the daughter of a most villainous King's man. The whole circle of London wits and fops appear in the tale. Fox is the hero's chosen friend, and the story is told in the pleasant old-fashioned way, presupposing not only leisure, but brains to keep the attention fixed on the development of a character from boyhood. Its conscientious Tories, and its view of Jones as unhappy because expatriated, are uncommon, although since Sir George Warrington's day the former can hardly be called original.

ROUGH RIDERS: Theodore Roosevelt. $2.00.

The Lieutenant-Colonel of the First United States Volunteer Cavalry relates the story of forming his regiment, of the fights at Las Guasimas, San Juan, and Santiago; of its imminent although brief peril of being sacrificed to malarial fever; of its return to New York, and its discharge from the service. His social and official position as Governor of New York at once places him above the temptation to conceal the truth lest he offend Federal or military authorities, and compels him to be cautious because he is conspicuous, and the volume is the most carefully written of any that has yet appeared. A photogravure portrait of the author and some forty-five other pictures illustrate the volume.

SOLITARY SUMMER: Author of "Elizabeth and her German Garden." $1.50.

The author's first book is really continued in this, which gives fascinating descriptions of flower-beds so arranged that floral marvels succeed one another in unbroken beauty; of the June baby, the May baby, and the April baby, all of whom are old enough to express themselves in oddly blended English and German; of the gardeners, skilled and stupid; of the Man of Wrath, otherwise Elizabeth's husband, and of a happy wife and mother's happy life. The author has discovered that a woman need not be miserable, morbid, mad, or "advanced" in order to be interesting, and Elizabeth is the best of good company.

TALKS ON PSYCHOLOGY AND LIFE'S IDEALS: William James. $1.50.

These "talks," written for delivery before teachers and students, are entirely different from the extraordinary rubbish taught as psychology in normal schools, and also from the necessary but cold anatomizing of the "observer." They stimulate the imagination, arousing the reader to the task of trying to construct a correct image of the childish mind. The talks on ideals are excellent little moral treatises, and all are characterized by humorous appreciation of human foibles.

TEXAS RANGER: N. A. Jennings. $1.25.

The "Ranger" is not of those who fought for the freedom of Texas, but of their namesakes, who protect the border in a manner of which the North hardly dreams. The troop joined by the author some twenty-five years ago guarded the left bank of the lower Rio Grande, and Mexican rogues, and cattle thieves of many shades and nationalities, and worse criminals, patriotically intent upon benefiting their country by leaving her, gave them as many adventures and as much hard riding as they could desire. Many of the episodes are admirable stories.

THOUSAND DAYS IN THE ARCTIC: Frederick G. Jackson. $6.00.

The Jackson expedition, the cost of which was defrayed by Mr. Harmsworth, was undertaken with the definite object of thoroughly examining Franz Josef Land, and accomplished its task, discovering that the supposed island was an archipelago. The thorough equipment of the party and its protracted and successful pursuit of its object, distinguish this book among the many accounts of Arctic expeditions. It is excellently illustrated and contains everything which the general reader desires, the strictly scientific observations made during the three years being reserved for a future volume.

TRISTRAM LACY; or, The Individualist: W. H. Mallock. $1.50.

The professional philanthropist of many species and both sexes is so severely scored in this novel that his victims and her victims will feel almost wicked as they read it, and the philanthropists themselves will rage at seeing themselves shown as the mere puppets of politicians and men of the world, but the real purpose of the book is to trace the gradual growth of the hero's character under the influence of good fortune and the command of power. Many of the characters are sketched from real life and the picture of the late Lord Beaconsfield is almost a portrait. The book is the best written novel of the season, and the most thoughtful, excluding the best of those introducing the religious element.

VASSAR STUDIES: Julia A. Schwartz. $1.25.

Brief stories, each one showing a transitory stage in the student's career, compose this book, which cursorily reveals the regular routine of Vassar life and amusement. The tales are well written and indicate intelligent study, but they are so curiously devoid of youthful ambition as to lead the reader to speculate upon the wisdom of guidance in minute detail. Comparison with "Across the Campus" is interesting.

WINDY CREEK: Helen Stuart Thompson. $1.25.

Life among poor and ignorant Colorado ranchmen is pitilessly but not maliciously described in this story, which is written with the avowed intention of show-

ing the shallowness and absurdity offered as religion by the Protestant ministers of the region. Specimen Campbellite and Free Methodist sermons form part of the story, and are a shade more appalling, thanks to the sacredness of their topics, than the gossip of the women, who are capable of discoursing ten pages of venomous petty scandal, pausing thirty seconds, and repeating the feat. The devouring ugliness of the daily life, the coarseness of the amusements, the unalleviated vulgarity of popular thought, the unbroken intellectual torpor of the entire company of characters, the two who figure as chorus excepted, indicates a lack of schoolmasters only a little less mischievous than the lack of missionaries.

YALE: Lewis Shelden Welch and Walter Camp. $2.50.

Campus, class-room, and athletics receive almost equal attention in this book, to which many of the Faculty contribute papers describing their departments. For various reasons this university has been less influenced by foreign methods and has had a smaller number of foreign students than Harvard, and better represents the average American Protestant, so that it is useful to all who would understand him. The appendices contain a complete record of the college athletics in all branches, and scores of portraits and pictures of the college buildings illustrate the work.

Books Received.

CATHOLIC TEACHING FOR CHILDREN. By Winifride Wray. New York, Cincinnati, and Chicago: Benziger Brothers. 1899. Pp. 193. Price, 40 cents.

THE BLESSED SACRAMENT. Anecdotes and Examples to Illustrate the Honor and Glory due to the Most Holy Sacrament of the Altar. From the original of the Rev. Dr. Joseph Keller. *The Same.* 1899. Pp. 251. Price, 75 cents.

THE SACRED HEART. Anecdotes and Examples to assist in promoting the Devotion to the Sacred Heart. From the original of the Rev. Dr. Joseph Keller. *The Same.* 1899. Pp. 256. Price, 75 cents.

THE BLESSED VIRGIN. Anecdotes and Examples to Illustrate the Honor due to the Blessed Mother of God. From the original of the Rev. Dr. Joseph Keller. *The Same.* 1899. Pp. 241. Price, 75 cents.

SAINT ANTHONY. Anecdotes Proving the Miraculous Power of St. Anthony. From the original of the Rev. Dr. Joseph Keller. *The Same.* 1899. Pp. 254. Price, 75 cents.

A COLLEGE BOY. By Anthony Yorke, author of *Passing Shadows*, etc., etc. *The Same.* 1899. Pp. 224.

SOUVENIRS DE PREMIÈRE COMMUNION. Par l'abbé Henri Perreyve. Extraits du Volume des *Saints Ordres*. Paris: Ancienne Maison Douniol, P. Téqui. 1899. Pp. 186. Prix, 1 franc.

THE PROMISE OF MORNING. By Henry Coyle. Boston: Angel Guardian Press. 1899. Pp. 142.